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Of the Church · By the Church · For the Church

Luther League Review

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LUTHER LEAGUERS!

YOU WILL

FARE WELL AT FORT WAYNE

14TH BIENNIAL CONVENTION

SILVER ANNIVERSARY

FORT WAYNE 1920

JULY 13 TO 15 1920

OF THE LUTHER LEAGUE OF AMERICA

Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Fourteenth National Convention
Twenty-Fifth Anniversary

Fort Wayne, Indiana, July 13, 14, 15, 1920

THE Luther League of America has accepted the invitation of the Luther League of Indiana to hold the FOURTEENTH BIENNIAL CONVENTION in Fort Wayne, Indiana, July 13, 14, 15, 1920.

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at Fort Wayne. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than July 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

At this convention will be celebrated the TWENTY-FIFTH ANNIVERSARY of the Luther League of America.

Arrange your vacation to include July 13, 14, 15, and spend it at Fort Wayne.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
846 Drexel Bldg., Philadelphia, Pa.

Of the Church - By the Church - For the Church

Luther League Review

An Old Historic Town

IN a beautiful and fertile valley near the famous battlefields of South Mountain and Monocacy, sixty miles northwest of Baltimore, is located the quaint city of Frederick. It has a number of educational institutions, manufacturing establishments of different kinds, and is surrounded by a magnificent agricultural district. Frederick has been made famous by Whittier, as the scene of the exploits of Barbara Frietchie. Francis Scott Key, the author of "The Star Spangled Banner," is buried in Mount Olivet Cemetery. A splendid monument to him marks its entrance. The remains of Roger B. Taney also are buried in Frederick. Washington met Braddock here in 1765 to prepare for the expedition against the French. Robert Strawbridge nearby, in 1764, organized a Methodist Church which is styled "The first in Maryland and America."

Frederick was settled first in 1745, and in 1817 it was incorporated.

On July 9, 1755, General Braddock, in a desperate fight with the French and Indians, was killed while directing the battle from his horse. At Frederick in 1753 at the time of the French and Indian war, General Braddock, Colonel George Washington and Governor Sharpe planned the campaign into western Pennsylvania against the French and Indians, which resulted so disastrously on the fateful field of Great Meadows to the English generals. George Washington, then a civil engineer, at this time laid out the route from Baltimore to Cumberland, and along this road the first houses of Frederick were built. This route surveyed by Washington in later years became known as the National Pike. Patrick Street, Frederick, is a part of this old road. The soldiers of Braddock and Washington marched back and forth over this old road.

On the trolley line from Frederick to Braddock Heights is an old spring a few miles out of town known as Braddock's Springs today. The old spring, just a few miles out of Frederick, furnished water to the Indians and later served the colonial troops under Braddock.

The city of Frederick gave her sons to the colonial wars, to the cause of the Revolution, and again they enrolled in the common cause of the country against the British. In 1814, about the close of the war of 1812 between England and the United States, which was America's second war of independence from British domination, Francis Scott Key gave to the country the memorable anthem, "The Star Spangled Banner." In 1914 the country celebrated the centennial of the "Star Spangled Banner" and Baltimore was the center of these anniversary events, but Francis Scott Key's remains lie under a beautiful monument in Mount Olivet Cemetery, Frederick.

During the War of 1812 the British occupied as headquarters the old building used as a cabinet and shoe shop of the Maryland Deaf and Dumb Institute, which was also used as a hospital during the Civil War.

The Old Stone Barracks built in 1750 in Frederick, for use for the troops of Braddock and Washington, is still standing, and is a quaint old structure. The Braddock Springs, on the route to Braddock Heights, is used to-day. It is the purpose of the patriotic women of Frederick to place a suitable marker at this spring. It was at the town of Frederick that Benjamin Franklin and George Washington first met, and in 1824 this city most heartily entertained Washington's friend and admirer, the Marquis de Lafayette.

Barbara Frietchie, whom Whittier has immortalized, lived on Patrick Street on the bank of the stream that runs through Frederick. Whether or not the details of Whittier's poem are true in all particulars, it nevertheless remains a fact that Barbara Frietchie lived in Frederick and was much beloved. Recently her remains were removed from the Old Reformed cemetery to Mount Olivet cemetery and a tablet marks the place where her home used to be and where she was supposed to wave the Stars and Stripes on that eventful

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A Great Student Convention

BY REV. PAUL H. KRAUSS,
Department Secretary, Board of Education of the United Lutheran Church.

THE eighth International Student Volunteer Convention was held in Des Moines, Iowa, from December 31, 1919, to January 4, 1920. It was one of the great religious events of the present student generation. Six thousand American college students representing over eight hundred colleges, seminaries and normal schools, from thirty-seven different lands, all interested in Foreign Missions!

Stand with me on the edge of the platform that stretches across the convention hall, so vast that human beings seem dwarfed in it. Behind you on the platform are massed six hundred of the veteran missionaries from the far-flung missionary battle line of the heathen world. Before you, behold, a wonderful sight! Beginning with a solid section of foreign students in the section down in front of you and sweeping back row after row stretches a sea of eager young faces, tier upon tier on either side and far back, and up, gallery after gallery, to where the faces become indistinct pale spots in the semi-darkness under the rafters. Hear that mighty chorus of young souls and veteran Christian soldiers sing their Convention Hymn, as I heard them sing it on the last night of the convention:

Lead on, O King Eternal, the day of march has come,
Henceforth in fields of conquest Thy tents shall be our home,
Through days of preparation Thy grace has made us strong,
And now, O King Eternal, we lift our battle song,

and if it bring not a stir to your pulse or a sob to your throat there is something wrong with both your emotions and your imagination.

For it means more than simply song and stirring speech and stimulated senses. Since the Movement was founded by Mr. Wilder in 1886 over eight thousand young college men and women have gone forth to the far places of the earth to "make disciples of all nations," or over seventy-five per cent. of all the missionaries sent out by all the boards of the Protestant churches in America! (The Student Volunteer Movement is not a sending agency; it directs all candidates to Church Boards.)

The six thousand delegates at this convention were the picked representatives of the college students of the United States, and Canada. They came from all over North America, and not a few from foreign lands. All roads seemed to run into Des Moines that Wednesday morning before the New Year, and scores of Pullman trains unloaded their cheering, shouting delegations. Perfect arrangements greeted them. The people of Des Moines threw open their homes and their churches. Our own St. John's Lutheran Church, Rev. A. B. Leamer, pastor, deserves particular praise for its hospitable service to the convention.

A splendid program had been arranged, inspirational and missionary in character. All the prominent missionary leaders and many of the great Christian preachers of the day were present, and from the first stroke of the gavel on Wednesday afternoon till the last benediction on Sunday night a high point of interest was maintained. Great sermons were preached by Dean Brown of Yale, Bishop McDowell Dr. J. I. Vance and Dr. Truitt. The challenge of the missionary needs was presented by such authorities as Robert E. Speer, Samuel Zwemer, G. Sherwood Eddy and Mrs. H. B. Montgomery. It was emphasized that the Christian Mission Fields of the world were short 5,000 missionaries. Twenty-five hundred were needed in those mission fields that had been occupied by the Germans, 500 English and American missionaries had died or come home, and the usual normal increase of 2,000 in the six year period had been cut off entirely by the war. The whole tone of the convention was thoroughly evangelical. The inspirational addresses had Christ at their center. The shadow of war was felt, and the memory of its heroisms and sacrifices pointed many an appeal and furnished many illustrations. The keynote of sacrifice for Christ was struck on the opening Wednesday night when Dean Brown began his masterly address. "During the war you and I used to sing 'We won't come back till it's over, over there.' Well, the war is technically over, but it isn't 'over, over there' and it isn't over, over here." He pictured a world worn with war, burdened with debt, disturbed by the recrudescence of national hates and jealousies and industrial unrest. He pictured a world punished for its worship of science and lust for pleasure and neglect of God, a world that had dismissed the devil and salved its conscience by foolish philosophies. He presented Christ as the only possible Saviour, and His sacrificial spirit as the only possible remedy. This thought was the underlying note of the addresses.

A full generation was rounded out in this convention, and special mention was made of the slogan "The Evangelization of

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Luther League of Pennsylvania

Twenty-Sixth Annual Convention, at Lehighton, August 26-28, 1919

BY MARION V. HIRZEL.

WM. H. MENGES.

NOT only in theory, but in very truth, did the delegates to the Twenty-sixth Annual Convention of the Luther League of Pennsylvania soar to the mountain tops, for the convention met August 26-28 in Lehighton—"beautiful for situation" in the region of the Switzerland of America. Trinity Church, Rev. Gomer C. Rees, D. D., pastor, was the convention church.

The registration was encouraging in that it exceeded that of last year, proving that, as the country is gradually getting back to normal conditions, so the church and Luther League are, too.

The reports of the officers for the past year were gratifying, especially that of the treasurer which showed a balance of $347.46, although there was a considerable amount still due the Luther League of America. During the proceedings of the convention, however, action was taken to urge the local leagues to pay their dues to date so that the financial obligations of the State League might be more readily met.

The chairmen of the various committees presented written reports, that of the Junior and Intermediate Committee claiming most consideration in the report of the resolutions committee which urged pastors and delegates to recognize the Junior Luther League as the legitimate training school for the larger service of the Luther League and to use their influence to convert all junior organizations of other types into Junior Luther Leagues. It further recommended the appointment of a commission to study the problem of junior work, so as to present a clear declaration for the consideration of District Leagues.

The important question of endorsing the action of the executive committee of the Luther League of America, viz.: that the Luther League of America become the official young people's organization of the United Lutheran Church and pass under its control, was very thoroughly discussed and seriously considered and finally passed.

The executive committee of the Luther League of Pennsylvania was instructed to arrange with the leaders of Lutheran young people's organizations not affiliated with the Luther League for a meeting during the year of all Lutheran young people's organizations for the purpose of enlisting their interest and efforts for a united Lutheran young people's organization.

Another vital question was that of a successful method of collecting dues. Mr. M. Haller Frey, former treasurer of the Luther League of Pennsylvania, in an excellent paper on "An Adequate Financial Scheme" suggested that individual leaguers, in addition to their regular dues, contribute a dollar a year which would entitle said person to the LUTHER LEAGUE REVIEW for the current year. During the discussion of this paper, Mr. P. Walter Banker, treasurer of the Luther League of America, plead for the adoption of the envelope system suggested by the finance committee of the Luther League of America, which system was finally adopted and the executive committee instructed to be represented at each District Convention during the year to explain it and urge its adoption by them.

In regard to the pro rata apportionment of dues for juniors, action was taken that the Luther League of America be notified that it was the sense of the Luther League of Pennsylvania that there be no apportionment of dues for juniors but that any money coming from junior organizations be purely voluntary.

The constitution of the State League was amended making provision for the installation of the officers by the convention chaplain.

The convention theme was "The Luther League and the New Era," treated as fol-

lows: "An Adequate Publicity," "Topics That Fit the Times," "An Adequate Financial Scheme," "Accurate Statistics," "The League and the Returned Soldier," "The League and Reconstruction," "The Challenge of the Times to the Lutheran Church." These subjects were ably handled by the following: Rev. A. M. Stump; Mr. Harry Hodges, General Secretary of the Luther League of America; Rev. I. Chantry Hoffman, D. D.; Hon. E. F. Eilert, publisher of the LUTHER LEAGUE REVIEW; Miss Sarah R. Mayberry; Mr. A. Raymond Bard; Rev. J. Henry Harms, D. D., and Rev. A. T. U. Steinhaueser, D. D. Very practical help and instruction was received from two conferences—one on junior work by Miss Brenda Mehlhouse and the other on senior work by Mr. Harry Hodges.

Trinity choir added much to the enjoyment of the evening sessions by their excellent rendition of anthems and solos. The afternoon and evening sessions of the second day were unique owing to the arrangements of the Pastoral Association of the Lower Lehigh Valley to hold the sessions in the large auditorium at Flagstaff Park on the top of one of the mountains—overlooking the beautiful Lehigh Valley. Between the afternoon and evening sessions of this day the members of the Convention Church served a picnic supper to the delegates—this in addition to a reception given on the first evening.

During the last afternoon session of the convention a most impressive memorial service was held in memory of Mr. Karl J. F. Wilharm, late vice-president of the Luther League of Pennsylvania, who died of the influenza.

The officers elected to serve for the ensuing year are William H. Menges, president; Francis C. Leupold, vice-president; Stella Schaeffer, secretary; Sarah Mayberry, assistant secretary; Roy C. Beaver, treasurer; Ellis E. Stauffer, statistician.

The convention adjourned to meet next year in the Pittsburgh District.

The Juniors at the Pennsylvania State Convention

BY BRENDA L. MEHLHOUSE.

THE Juniors were THERE! About fifteen of them took part in a model meeting, giving the Topic for September 1, "School Days." The meeting was conducted entirely by the children, the president and topic leader being in charge. An exercise, "The Missionary Dollar and What It Does," was effectively given. Another exercise, "From Self to Service," with the children in costume, was well received. Lehighton Juniors were aided in these demonstrations by the Junior delegates present. There was a display of charts, books and posters for Junior League work; a Question Box on methods of work with the children brought forth many queries; and a "Story Hour" for the Juniors brought out almost as many adults as well! The Juniors were an inspiration to the convention, and everyone was impressed with the possibilities of League work among the children.

Here is one Junior's impression of the convention: "My trip to Lehighton to attend the 26th annual convention of the Luther League of Pennsylvania was a pleasant one indeed. After a nice trip, we were met at the station by the Boy Scouts who carried our suitcases to the church. We first practised for a Junior meeting, which we expected to give the next morning. In the evening we had a wonderful service. Mr. Allen Mertze delivered an address of welcome. Rev. Mr. Steinhauser gave a splendid talk on the Strength of Faith. Wednesday morning we had our Junior meeting. We opened with a hymn and a Bible reading. We were talking about school days, so of course we had a geography lesson, a reading lesson, music lesson, and an arithmetic lesson. The arithmetic lesson was about ten dimes and what they do toward mission work. Miss Mehlhouse gave us a short talk on the meaning of the Luther League emblem. We closed with the Lord's Prayer, the Mizpah benediction, and the salutes to the flags. We then attended the main session of the convention. Wednesday afternoon we had a picnic at Flagstaff Park. We had our pictures taken with the whole convention, and it was a large group indeed. There were all sorts of amusements, we enjoyed the beautiful scenery and the fine picnic supper which the Lehighton folks had prepared for us. There were sessions of the convention afternoon and evening in the auditorium at the park. Thursday morning we Juniors gave a sketch before the convention—"From Self to Service"—we wore Grecian costumes and some of the girls represented heathen countries. We sang a number of songs. After the sketch we all went out on

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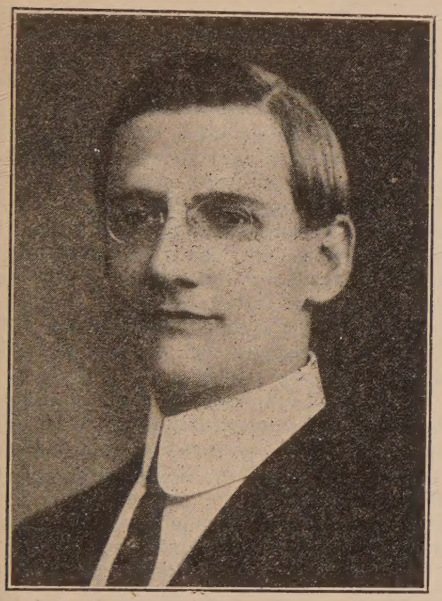
Luther League of New Jersey

Twenty-fourth Annual Convention at Riverside, July 16 and 17

BY W. P. STEINHAEUSER, LITT.D.



DR. W. P. STEINHAEUSER.

THE twenty-fourth annual convention of the Luther League of New Jersey was held in Zion Lutheran Church (Rev. H. P. Freseman, pastor), Riverside, July 16 and 17.

FIRST SESSION, WEDNESDAY MORNING.

The convention was formally opened at 11 o'clock, by the State President, Dr. W. P. Steinhaeuser, on Wednesday morning, July 16. Devotional services were conducted by Rev. H. P. Freseman, pastor loci.

Miss Ottilie Nolde, President of the Riverside Luther League, gave a most cordial welcome to the Zion Lutheran Church, which was responded to by Rev. H. L. Y. Seyler, of the Lutheran Church of the Holy Trinity, Elizabeth.

The convention then organized for business. The registration, while not so large as in former years, partly explained because of the inclement weather and also because the convention was held in July for the first time in the history of the State organization, was most encouraging.

The minutes of the last annual convention held at Perth Amboy were read and approved.

The State President announced the following appointments:

Committee on Resolutions and State President's Address—Rev. H. L. Y. Seyer, Elizabeth; Miss C. Rapp, Riverside; Rev. F. C. Krapf, Atlantic City.

Committee on Nominations—Mr. Harry Schneider, Elizabeth; Miss Mary Sarstedt, Riverside; Rev. John Kopp, Jersey City.

The keynote of the convention was "Unity and Peace," based upon Eph. 4:3, "Endeavoring to keep the unity of the spirit in the bond of peace."

Dr. Steinhaeuser then submitted his annual address as State President. Dr. Steinhaeuser emphasized the importance of the Luther League movement and urged a greater unification of our forces since the creation of the United Lutheran Church in America. He said in part: "The Lutheran Church of this country has arrived at the hour of its destiny. Centuries ago the heritage of the Lutheran Reformation come to this country. God has blessed our Church in such a measure as to be almost understandable. We see her today a strong, healthy, vigorous Church body, the third largest Protestant Church in the United States, and the most united Church organization as well. There is more unity to be found in the Lutheran Church than in any other Protestant Church in the land. The master stroke that resulted in combining the forces of our beloved Lutheran Church, ushering in the United Lutheran Church in America, has given us a new vision of the great work before us and has opened our eyes to the great responsibilities resting upon us as Lutherans. During this reconstructive period in our American life and thought, we have big problems to solve. This is veritably our hour of destiny. As Luther Leaguers we must see our responsibilities and duties and go forward like a mighty phalanx to perform them. Let us go into our closets and consider the hour, the work, the opportunity, and then come out with faith in Almighty God and stand as one great Lutheran army, shoulder to shoulder, and go out into the world and do the work to which we are called."

The report of the State President was referred to a special committee for action.

Miss Blanche Davis, State Treasurer, rendered her report, which showed a neat little balance in the treasury.

After various announcements by the chair, a recess was taken. The conventioners repaired to a nearby restaurant, where luncheon was served.

SECOND SESSION, WEDNESDAY AFTERNOON.

The convention reconvened at 2 o'clock, with State President Dr. Steinhaeuser in the chair.

The report of the Statistical Secretary

was read. The report showed a loss in membership, due to the unsettled condition of the country the past year. A number of Leagues made increases in membership, while several Leagues did not report at all.

The report of the Junior and Internadiate Work Committee was rendered through its chairman, Rev. G. Luther Weibel, Trenton. It chronicled the organization of a Junior Luther League during the year; the amalgamation of a Junior Luther League with a Senior Luther League; and laid emphasis on the work generally. Rev. Weibel urged greater co-operation in this department of League work during the coming year.

Rev. Carolus P. Harry, Lutheran Pastor for Students in the Eastern Middle Atlantic States, then delivered an address on "The Work of the Lutheran Church Among University Students." At the conclusion of Rev. Harry's address an interesting discussion ensued which proved highly illuminating to all present.

The convention then adjourned until Thursday morning.

Rally Wednesday Evening.

On Wednesday evening, July 16, a Rally was held in the main auditorium of the Lutheran Church. The devotional services were conducted by Rev. G. Luther Weibel, pastor of the Lutheran Church of the Saviour, Trenton. A violin solo was rendered by Mr. Richard Heiss. The speaker of the evening was the Rev. Charles L. Fry, D.D., Field Secretary of the United Lutheran Brotherhood, who spoke eloquently on "The Christian Church Now Beginning a New Chapter; the Greatest of Them All." Dr. Fry interspersed his address with a number of charts illustrating vital points to be emphasized by Lutherans from now on.

The choir then rendered an anthem, after which the congregation sang "The Luther League Rally Hymn."

A short memorial service followed in honor of Mr. Robert Adams, a member of Epiphany Luther League, Camden, at one time a member of the State Executive Committee, who died in France. A delegation of the Boy Scouts was present. Taps was sounded at the conclusion of the service.

A "Friendly Hour" followed the conclusion of the Rally, in a grove nearby.

Third Session, Thursday Morning.

The convention reconvened at 10 o'clock on Thursday morning, July 17, with State President Dr. Steinhaeuser in the chair. Devotional services were conducted by Rev. Harry L. Y. Seyler, pastor of the Lutheran Church of the Holy Trinity, Elizabeth.

The report of the Committee on Resolutions and State President's Address was rendered through its chairman, Rev. F. C. Krapf, Atlantic City, as follows:

Your Committee on Resolutions and State President's Address would respectfully report the following recommendations and resolutions:

1. That, as delegates, we recognize the State President's annual message to be a worthy document, not only containing clear and concise statements concerning Luther League work in general, but wisely advising renewed zeal and enlarged activity in local and state spheres, especially in view of the three facts, (1) the demands of the new day of unparalleled possibilities for reconstruction, (2) the responsibilities of our Church, whose forces have largely been merged in the United Lutheran Church in America, and (3) the completion in 1920 of twenty-five years of organized Luther League labors.

2. That we express our appreciation of the fact that, notwithstanding the illness and consequent resignation of our late President, Mr. Henry W. Fiedler, and the difficulties confronting our new State President, Dr. W. P. Steinhaeuser, such a helpful program has been provided.

3. That Recommendation 1 of the State President (relative to meetings at least once a year of the District Presidents of the Northern and Southern District Leagues with the State President) be adopted, and that, if at all possible, the first of such meetings be planned at this convention.

4. That Recommendation 2 (relative to the election in each local League of a representative to solicit subscriptions to the Luther League Review and also to send items of news) be adopted, and the attainment of this be made an express aim of the Executive Committee.

5. That the visitation by the District Presidents of the Leagues in their respective jurisdictions at least once a year (Recommendation 4) be again enjoined and that the matter of sending in prompt replies to correspondence of the State officials be urged by the district heads in such visits.

6. That the visitations to one another by Leagues closely situated (Recommendation 5), the organization of United City Luther Leagues where two or more Leagues exist in a city (Recommendation 6), and the matter of a systematic effort to interest all the Young People's Societies in the State (Recommendation 11) be adopted as opportune and the importance of these efforts and initiative in securing the desired results be pressed upon the Extension Committee.

7. That Recommendation 7, relative to the reading of the books of the Reading Course of the Luther League of America be adopted and that the State President b

urged to press the matter in a communication to the local societies.

8. That, in order to secure a more general and at the same time the most profitable use of the *Luther League Topics*, we adopt Recommendation 8, that Model League meetings be held at the district conventions, and that in particular the matter be brought to the attention of the District League executive committees.

9. That Recommendation 9, "That Luther Leagues affiliated with the Luther League of New Jersey owing two or more years' back dues have them remitted," be referred to the District Luther Leagues and the Executive Committee for action.

10. That the matter of date for the next convention as provided by the constitution be referred to the Executive Committee.

11. That the delegates hereby express their thanks to the congregation of Zion Lutheran Church, Riverside, to its Luther League, to the choir and all the families who have by their invitation and generous hospitality made the convention so pleasurable and profitable.

12. That we express our thanks to the General Secretary, Mr. Harry Hodges, for his helpful advice at our convention, and also our sincere congratulations upon his election to the editorial chair of the LUTHER LEAGUE REVIEW.

13. That we express our thanks also to the Rev. C. P. Harry, Dr. Charles L. Fry, Miss Brenda Mehlhouse, and all others who have aided in a special way to make our convention a success.

The report of the committee was adopted.

Miss Brenda L. Mehlhouse, of Philadelphia, then gave an instructive demonstration of Junior Luther League work. This was an especially instructive part of the program and gave the delegates an opportunity to learn more definitely concerning the importance of this department of Luther League work. A very profitable discussion followed the demonstration.

The State Recording Secretary, Miss Schindler, read greetings from the President of the Luther League of America, Mr. C. T. A. Anderson, of Chicago.

A recess was then taken until 2 o'clock.

FOURTH SESSION, THURSDAY AFTERNOON.

The convention reconvened at 2 o'clock, with State President Dr. Steinhaeuser in the chair.

The report of the Committee on Nominations was rendered through its chairman, Mr. Harry Schneider, Elizabeth, as follows:

State President—Dr. W. P. Steinhaeuser, Hightstown.

First State Vice-President—Garrett Paulson, Perth Amboy.

Second State Vice-President—G. Kausch, Jersey City.

State Recording Secretary—Miss Louisa Schindler, Camden.

State Corresponding Secretary—Miss Carolena Nolde, Riverside.

State Statistical Secretary—Christian Schilling, Hoboken.

State Treasurer—Miss Grace E. Fischer, Elizabeth.

Executive Committee—Rev. John Kopp, Jersey City (five years); William H. Mahlow, Trenton (three years).

There being no further nominations and only one candidate for each office, the State Recording Secretary was instructed to cast the ballot for the convention and they were declared duly elected to their respective offices for the ensuing term.

An invitation was received from Christ Lutheran Church, Jersey City, to hold the next annual convention there. The matter of convention place was left in the hands of the State Executive Committee with power to act.

The report of the Press Committee was rendered through its chairman, Miss Carolena Nolde, Riverside, and showed that the publicity end of the State League had been carefully attended to.

Mr. Carl Thorbeck, a Past State President of the Luther League of New Jersey, was present and delivered a short address of greeting.

A motion was passed that the Luther League of America be endorsed by the United Lutheran Church in America as the official Young People's Society.

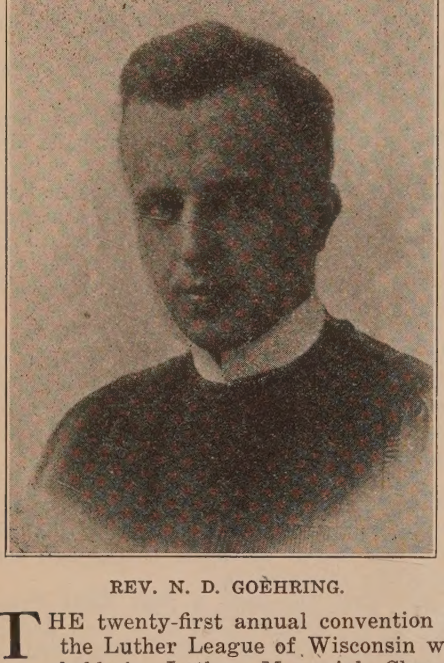
The report of the Extension Committee was rendered through its chairman, Rev. John Kopp, Jersey City. It chronicled the work done in this department of League work during the past year. Considerable literature had been distributed among pastors generally urging them to organize Leagues, or where Leagues were organized, to join the State League. There are six local Leagues that are planning to join the State League. Much good seed has been sown that will bear fruition during the coming year. A vigorous campaign will be waged to bring in at least twenty-five new Leagues during the year, in celebration of the twenty-fifth anniversary of the organization of the Luther League of New Jersey.

Mr. Harry Hodges, General Secretary of the Luther League of America, delivered a most forceful and inspiring address on Luther League problems. He emphasized the great points of agreement between the Luther League and Lutherans generally that the Luther League was the first organization to go beyond synodical lines. The

(Continued on page 13)

Luther League of Wisconsin

Twenty-First Annual Convention, at Madison, August 5-7



REV. N. D. GOEHRING.

THE twenty-first annual convention of the Luther League of Wisconsin was held in Luther Memorial Church, Madison, Wis., August 5 to 7. About fifty delegates and visitors were present, representing ten leagues. The general theme of the convention was "Reconstruction."

The convention opened with vesper services on Tuesday evening. Rev. A. J. Soldan, pastor of Luther Memorial Church, delivered the address of welcome, with a response by Mr. George W. Rapps, the retiring president of the Luther League of Wisconsin. The chief speaker of the evening was Professor David H. Bauslin, Dean of the Hamma Divinity School, Springfield, Ohio, who spoke on the timely subject, "Some Religious Factors Liable to Neglect." Dr. Bauslin pointed out in his address some of the great needs of the hour and urged the Luther Leaguers to carry back the message to their local leagues.

The first business session was held on Wednesday morning with President Rapps presiding. The Rev. John Albert of Oshkosh, Wis., was appointed as chaplain for the convention. The first item of business brought before the convention was the president's annual report, in which he made various recommendations, all of which were acted favorably upon by the convention. Following the reports of committees, Mr. Harry Hodges, General Secretary of the Luther League of America, explained the position of the Luther League of America to the United Lutheran Church. An open forum followed in which Mr. Hodges answered many questions regarding the future of the Luther League. The privilege of the floor was granted to Dr. Bauslin, who made an urgent plea for young men for the ministry. The morning session closed with the election of officers. The following officers were elected:

President—The Rev. N. D. Goehring, Madison, Wis.

Vice-President—Milton Haker, Veroqua, Wis.

Corresponding Secretary—Miss Lydia Moeller, Milwaukee, Wis.

Recording Secretary—Miss Clara Quam, Stoughton, Wis.

Treasurer—Miss Edith Horn, Platteville, Wis.

Mr. George W. Rapps was elected to the Executive Board.

Following the devotional service in the afternoon, a model Luther League meeting was conducted by Mr. Hodges on the topic, "What is in Thine Hand?" Mr. Milton Haker, former president of the Luther Memorial League, led the discussion for the meeting. The remainder of the afternoon session was spent in a general discussion of League meetings. "The Call to Intelligent Consecration" was the subject of the address given Wednesday evening by the Rev. C. O. Solberg, D. D., of Minneapolis, Minn. A number of students attending the summer term of the university were present to hear Dr. Solberg.

The final business session was held on Thursday morning. A part of the time was given to reports from the various local leagues dealing with the activities of the local leagues, and their peculiar problems. The discussions that followed each report were helpful to all. President Goehring spoke to the convention, asking for the hearty support of the delegates present for a bigger and better year. The convention came to an official close Thursday noon, but most of the delegates remained for the picnic which the local league had arranged for in the afternoon at one of Madison's beauty spots. No definite arrangements were made for next year's convention, but the matter was left to the executive committee.

Rev. Goehring, the newly elected president of the Luther League of Wisconsin, has been sent to Madison by the Board of Education of the United Lutheran Church

(*Continued on page 28*)

Commissioners of United Church Visit Leagues in Porto Rico

WHEN the Commissioners of the West Indies Board of the United Lutheran Church, Revs. Zenan M. Corbé, of Philadelphia, and B. F. Hankey, of Bellevue, Pa., were in Porto Rico, they attended a meeting of the Luther Leagues of Bayamon where the church was completely filled with young people. The following is the address of welcome extended by a young Porto Rican of the "third year" of the Bayamon High School, José N. Cabaan by name:

"To the delegates whom we honor tonight in our fiesta greetings.

"The congregations and the Sunday Schools of this town have had the opportunity of giving the welcome and salutation to your honorable commission of the United Lutheran Church of America. The Luther Leagues of this town have united to take this opportunity to manifest their affection and sympathy toward you and the whole body of Lutherans of America.

"They also have assigned to me the difficult task of giving you the welcome to our meeting in your own language. I do not know very much English so I beg you to pardon me in the mistakes I shall make.

"I know and I am sure that these Leagues had never had such an opportunity like this of having present among us such a high commission of the United Lutheran Church of America. I am sure that every one present is very glad of having such a commission of our own people, of our own church, that comes to give us enthusiasm and to help us.

"In the beginning when Christianity began to spread in the world, and when the great apostle Paul went on his missionary journeys, in every place he went he left with his converted Christians a bishop who would train and care for them. You, also, as you are the representatives of the United Lutheran Church, have come on a missionary journey before, and left among us such pastors as Rev. Richards, Rev. Ostrom, Rev. Anderson and Rev. Lindke. Like the great apostle you have come again to your converted Christians, to give more enthusiasm and to help them in carrying out the plan of salvation to other people. Like St. Paul, you have written us many epistles in which you recommended us to be faithful, and to work for our Lord Jesus Christ. Remember always, representatives of the Lutheran Church, that the five hundred and fifty Lutherans in this Island recognize that they serve first to Jesus Christ and next to you to know the way of our salvation, that is by faith in our Lord.

"We all love you, we think with you and we hope that our Saviour will help us to like you, and in the last day to meet together at the right hand of the Lord singing the hymn of glory, the hymn of salvation.

"Twenty-one years ago we lived in error and cloudiness: now we are free and we know the way, the right way to glory. We did not want to lose this opportunity, and we have taken it. We want to sing like Luther, that our Lord Jesus Christ is a Mighty Fortress, and proclaim Him in all nations. We want to have Him as our Guide and Leader, and in this way we shall be victorious and standing at His right at the last day.

"We also want to say to you that this body of Lutherans, and we the Luther League of Bayamon will like to co-operate in taking out the Gospel to other places where the people do not yet know how to get salvation.

"I am sure that every one here would like to express their happiness and sympathy toward you but their language do not let them do so. I know they would like to express to you their gratitude of having now the pure Gospel, but as the majority of them cannot do it, they come and I tell you that with their presence, they manifest what is in their hearts.

"Take, honorable Commission, these few words of sympathy, not from me, but from the Lutheran young people of Bayamon; take them to the States, and tell our brothers there that we love them, that we feel like them, and that we are free like them. Tell them that we, the Lutherans of Bayamon, helped to win the greatest war of history, the European war, and that also we are enlisted in the army of Christians fighting Satan; that we like freedom, and help in all the great causes of the world. Tell them that we love them, that we love our country, and that we love our Church; and finally, dear brothers, tell them to pray for us and our people, that we may not depart from this way and take the way of evil, that in the last day we may all be present with the Lord and have everlasting life.

"The Luther Leagues of Bayamon have had many years of existence and have helped to carry on the work of the church and I think that about fifty per cent. of our church members have come from the

(*Continued on page 33*)

Suggestions for Your Social Meeting

February Birthdays

The guests are each given little booklets with stiff covers decorated with the zodiacal sign for February (copied from almanac), and tied together with scarlet ribbon. The following inscription is found on the first leaf of the book: "Fortunate are you if your birthday comes in February. You, too, may awake some morning to find yourself famous. Show how wise you are already by guessing the names of celebrities born in February." These names are suggested by objects, words, and through music. The picture of an old English Inn with the words "Born Feb. 7" suggests Dickens; Lamb is represented by a toy lamb; a little Indian doll suggests Longfellow, and a letter L tacked on the floor, Lowell. A wedding march played on the piano makes the guessers think of Mendelssohn. A picture of the Messiah suggests Handel. "Marching Through Georgia" recalls General Sherman. A negro doll represents Lincoln, a copy of the New York Tribune, Horace Greeley, and a picture of Colonial times, Washington.

Games for the Valentine Party

The Valentine Tree. Have a tree or bush on a gilded pedestal. (An artificial Christmas tree can be used.) On this hang quantities of hearts cut from pink, silver and gold paper. Verses are written on these, and on the back of each is concealed various emblems—buttons for those who are doomed to remain unwed, a coin for wealth, a ring for approaching marriage. Each guest is given a bow and arrow in turn, and given three chances to hit one of the symbols, the one which he hits becoming his property.

Love's Target. A heart shaped target is prepared with one heart painted within another, of these colors—green, black, yellow, blue, red, and gilt. A bow and a number of arrows are supplied, and each takes a shot in turn. As the arrow hits the mark the result is announced in the following couplets:

If your arrow hits the red,
You will very shortly wed.

Should your arrow pierce the green
No wedding bells for you, I ween.

If the arrow hits the blue,
Cupid takes a shot at you.

If the arrow touch the black,
A true love you'll never lack.

If it chance to hit the white,
You will meet your fate tonight.

If the dart go wide astray,
You will throw your heart away.

Should it pierce the heart of gold,
Joy for you and love untold.

(From Book of Indoor and Outdoor Games, by Kingsland.)

A Lincoln's Birthday Party

For one game little red, white and blue booklets and red pencils are passed out, and the guests told to answer the following questions with words beginning with the letters A L, the initials of Abraham Lincoln:

"What is your favorite pastime?" "What is your favorite book?" "What is your favorite study?" "What do you dislike most?" "What is your favorite play?" "What is your favorite topic of conversation?" etc.

Give some reward to the one who can give the most quotations from the speeches of Lincoln. See who can give the longest list of heroes in Lincoln's time, and have a contest in which words are made from the letters in the name Abraham Lincoln.

Have stories and anecdotes in Lincoln's life told, and sing some of the old time negro melodies.

For George Washington's Birthday

The invitations read:

I bid you leave your work undone.
March to the aid of Lexington.
At the church on Feb. twenty-one
You'll find you'll have a lot of fun,
On the birthday of Washington.

The church was decorated with flags and pictures of Washington, and scenes in his life were also hung on the walls and the guests invited to guess just what part of his life each represented.

On the door of the inner room hung the sign:

As we have some foes to kill,
Let's march on to Bunker Hill.

In a back room a table held six "hills," made by placing a napkin over some kitchen utensil. Each hill had a number, and each guest was given paper and pencil and told to write her name and a list of the articles as she guessed them.

We then marched on through a door on which the card said:

We'll now go on to Lexington
Where several "redcoats" must be hung.

A sheet pinned to one wall had a huge tree, with a noose suspended from one limb, drawn with green and brown crayons. A pasteboard "Britisher" with red crepe paper coat was given to each one successively, each was blindfolded, and told to pin his neck as near the noose as possible.

"Bunker Hill" had been removed from the other room. The sign on the door now read:

We'll await the summons of Paul Revere,
And play "bridge" for a while in here.

Here "Paul Revere's Ride" was recited by one of the ladies, and then the guests formed in a circle for a merry game like the old-fashioned "Stage Coach." Each was given a name connected with the story

of that ride, some one told the story, and whenever one's name was mentioned, that person had to arise, turn about, and then be seated. At the word "bridge" everybody had to change places, and in the scramble the one left out had to take the place of the story teller.

As the guests started upstairs they found a card in the hall saying:

Only the Boston Tea Party more,
It awaits you on the second floor.

Here tea and wafers were served and the party was over. (Adapted.)

AN OLD HISTORIC TOWN

(*Continued from page 3*)

morning in September, 1862. "Stonewall Jackson was a good man and a true gentleman, of stern religious faith of the old Presbyterian style, and such gallantry as is attributed to him is fully merited just as Whittier portrays it." Recently a handsome monument designed by the Gorhams and erected by Laugh & Son, has been erected by the patriotic citizens of Frederick at the last resting place of Barbara Frietchie.

The English Lutheran Church in Frederick, Md., is one of the historic churches of Maryland, and old Frederick County has sent many prominent sons and daughters into the ministry and work of the Lutheran Church.

PITHY SAYINGS OF ABRAHAM LINCOLN

"Let none falter who thinks he is right."

"Come what will, I keep my faith with friend and foe."

"I have not willingly planted a thorn in any man's bosom."

"All that I am, all that I hope to be, I owe to my angel mother."

"For thirty years I have been a temperance man, and I am too old to change."

"Gold is good in its place; but living, brave and patriotic men are better than gold."

"Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."

"I know the Lord is always on the side of right. But it is my constant anxiety and prayer that I and this nation shall be on the Lord's side."

"If all that has been said by orators and poets since the creation of the world in praise of women were applied to the women of America it would not do them full justice for their conduct during the war. . . . God bless the women of America."

"Many great and good men, sufficiently qualified for any task they may undertake, may ever be found whose ambition would aspire to nothing beyond a seat in congress, a gubernatorial or a presidential chair; but such belong not to the family of the lion or the tribe of the eagle."

ALPHABET OF SUCCESS

Ambition
Brains
Control
Determination
Efficiency
Fearlessness
Godliness
Health
Interest
Judgment
Keenness
Loyalty
Manliness
Nerve
Optimism
Perseverance
Quality
Reliability
Sobriety
Tenacity
Usefulness
Veracity
Will
Xperience
Years
Zeal.

LUTHER LEAGUE OF NEW JERSEY

(*Continued from page 9*)

things agreed upon were the essentials—the disagreed, the non-essentials. He refuted the charge that the Lutheran Church was a narrow Church. He said he would like to see one as broad and one that had such a platform upon which Christendom could be unified. Mr. Hodges further said that the Luther League opens its doors to all Lutherans, the Lutheran Church of America and of the world is faced by a crisis—that it is the critical time of the Church. We must have one Lutheran Church—with American ideas and American ideals and the Luther League doesn't ask the kind of a Lutheran you are, but says, "Come in and go with us." If we are going to reap Lutheran harvests, we must raise Lutherans in Lutheran vineyards.

Following Mr. Hodges's address, appropriate closing remarks were made by the State President, Dr. Steinhaeuser, who emphasized the need of greater co-operation and the utilization of everything that was acted upon at the present convention in order that the coming year may be made as fruitful as possible.

The twenty-fourth annual convention of the Luther League of New Jersey then adjourned at 4 o'clock, with the hearty singing of the Luther League Rally Hymn.

HARRY HODGES, Editor, Philadelphia, Pa.; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the cooperation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items to 846 Drexel Bldg., Philadelphia, Pa.

Luther League Review

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IN THE INTERESTS OF
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Editorial

AMERICANIZATION.

There is a great deal of discussion in the press, and in other circles, as to how much should be done to make real Americans of the people who have come to our country in recent years, and have not imbibed the American spirit, and as to just how far our Government and people are justified in going to force future immigrants to learn American ways and live up to American ideals.

In this discussion there has been, and still is, a deal of loose and extravagant talk on both sides of the question. No doubt the advantage that has been taken of our liberality and patience in the past, and the efforts that have been made by many radicals of foreign birth to overthrow American institutions and break down American standards, have led many true patriots to extreme views, and to advocate unwise and unjust methods of dealing with the serious immigrant—the man who comes here with the earnest purpose of becoming a good American citizen. But on the other hand there is a lot of foreign propaganda masquerading under the guise of justice to the foreigner.

That other countries can bring us much that is good and desirable, and teach us many things that we ought to know, is admitted. But as a rule the immigrant is not the man who can bring these things, and teach these things, to us. Nor is he the man who can decide, or should be allowed to decide, what these things shall be, or just how they shall be fitted into our life. The native-born and the truly naturalized *Americans* are the only people who are really qualified to have a voice in making the decisions regarding the admission of European and Asiatic ideas into our American life.

And this rule applies to language as well as to everything else. The German and the Italian have no more right to decide to what extent and how their languages shall be used in this country than the Chinese and the Hindu have. All to whom we grant the privilege of coming here and making America their home should be granted also the privilege of using their mother tongues as long as they live, if they wish to do so, and to converse in their own languages whenever and wherever they like. But they should not have the privilege of declining to learn the English language, and of insisting that all communication with them in this land shall be carried on in the foreign tongue.

The writer believes the time has come when every man and woman who comes to this country shall be given a reasonable time in which to decide whether or not he will make this country his permanent home, and when that time has expired, he should be required to record that decision publicly, and then the Government should take the necessary steps to instruct him in the use of the English language, the fundamental obligations and privileges of American citizenship, the broad purposes and plans of our institutions, and the general laws under which citizens of our country have chosen to live. And if he is unwilling to begin, or at any time he feels unwilling to continue, such preparation for genuine citizenship, he should promptly be forced to withdraw to his native country. He should not be permitted to come here and set up his idea of what a *free country* should be. If he is allowed to do that we shall soon see each nationality banding with his fellows and fighting for his, and their, ideas of what a "free country" ought to be. The fact is that we are perilously near such a state of warfare now. That warfare, or threatened warfare, should be stopped right where it is, and its danger be fought back as we would fight off a plague.

This land was won by men who loved

(*Continued on page 15*)

The General Secretary's Letter

Dear Luther Leaguers:

Another Christmas season has come and gone except for the welcome spot that it will ever hold in the pleasant realm of memory. It is a celebration that recurs each year and yet the true Christian never observes the birth of the blessed Christ-Child without feeling that the celebration has not been for nought and that he is a little better man or woman and rendered more fit to meet the duties of life with a Christian's courage and hope. And yet how true it is that the gifts and benefits of the joyous Christmas time are just what we make them.

Though the shortest month in the year, February is a month of great events. Jena University in Germany was opened in February, 1558. It is also the month of the First Diet at Augsburg. In this month Martin Bucer's bones were burned by the Papists at Cambridge. In this month the first Swedish Lutherans landed in Delaware in 1638. It was the month of the Smalcald Articles against Rome in 1537 and the Diet of Speyer, 1544. It is the month when Ziegenbalg, the first Lutheran missionary of India, died at Tranquebar; of Christian Frederich Schwartz, the great Lutheran missionary in India, and the month when John Campanius, the Lutheran missionary among the Delaware Indians, landed at Fort Christina in 1643. It is also the month when Luther preached his last sermon at Eisleben in 1546 from the text, Matthew 11:25, and the time of his death at Eisleben on the 18th of the month, and his burial at Wittenberg on the 22nd, and it is notable that this is the month when at Ghent in 1500 the Emperor Charles the Fifth was born, before whom Luther appeared at the Diet at Worms. These are only a few of the memorable happenings in this little month of great events.

Our cover page this month suggests a poster for local Leagues to advertise the Fort Wayne convention.

The daily Bible readings this year are selected by the Rev. J. S. Albert, the editor of the page on "Hints for Senior Topic Leaders." The morning lessons are arranged to correspond to the topic of the following Sunday and leading up to it. For example, the topics of the Epiphany season stress foreign missions, hence the daily readings refer to the extension of the Kingdom. These run until the Monday preceding Lent. From this date the readings stress the events of our Lord's passion and death. The Old Testament readings are selected to give a general insight into the times as they then existed and a repetition of which we see in our own age.

The treasurer of the Pennsylvania League has inaugurated quite a unique scheme to cancel the indebtedness of said League to the Luther League of America. He uses a telling chart. I suggest that the treasurers of the other states who are delinquent write to him for the scheme. He is Mr. Roy C. Beaver, 122 West Main Street, Greenville, Pa.

The splendid and timely editorial on Americanization which appears in this issue is from the pen of our associate editor, Mr. I. S. Runyon.

Note the official call for the Fourteenth Biennial Convention of the Luther League of America on Page 2 and begin to plan to attend. We will celebrate our twenty-fifth anniversary.

Yours very truly,
HARRY HODGES,
General Secretary.

—

AMERICANIZATION

(*Continued from page 14*)

freedom, and its life and its government have been built up by people who love that boon, and desire it, just as much as our forefathers loved it and desired it. And we are disposed to welcome all who want to share it with us. But it stands to reason that the men who built up this freedom, and have made it such a desirable thing that others want to share it, know better how to preserve it than do those who are leaving lands which they feel are less desirable than ours. If our type of freedom is not to their liking, the world is wide, let them seek elsewhere the type they do like. Ours is not exactly to our taste. We know there is room for improvement. But we prefer to make the improvement ourselves, and not experiment with a hodge-podge promised us by a motley crowd who could not effect any reforms in their own countries.

America for Americans, and honest-to-goodness would-be-Americans.

—

The right sort of testimonial from the Church janitor may prove more about the quality of a league's work than half a column of puff in the local newspaper.

—

Turning hand-grenades into savings banks is the next thing to making plowshares out of swords.

League News Items

[All items for this page should be in the hands of the editor by the 10th of the preceding month.]

NEW YORK

NEW YORK

—The annual convention of the Brooklyn and Long Island District Luther League was held in St. Mark's Church, Jamaica, N. Y., on November 22, 1919. The afternoon session was given over to business and an address on "Assisting the Inner Mission Worker," by Mrs. A. M. Sites. The $70 still due from this district to the Jubilee Fund was raised by pledges from the various local societies. A banner was awarded to the League of St. John's, Richmond Hill. The speaker at the evening session was the Rev. I. C. Hoffman, D.D., whose subject was "Trusteeship Among Christians." The spring meeting will be held in St. Matthew's Church. The following officers were elected: President, The Rev. Harold S. Miller; recording secretary, Mr. Clarence C. Dittmar; corresponding secretary, Miss Anna Brunjes; treasurer, Miss Caroline Niebling.

BROOKLYN

—The Church of the Messiah rejoices over the fact that one of the young women of the church, Miss Clara Knoob, who has thus far been one of the most active workers in the parish, has entered the Mary J. Drexel Motherhouse of Deaconesses with a view to preparing herself for this work. She has been the primary teacher in the Sunday school, the leader in the Luther League work, a member of the choir, and always at hand in all activities of the church. A gift of $5,000 is reported by the pastor on a recent Sunday. It is given anonymously with the request that $1,500 be used toward redecorating the church, the balance to be applied to the mortgage debt. The pastor is Rev. Raymond C. Dietz.

PENNSYLVANIA

ERIE

—The Federated Luther Leagues, but recently organized, held a rally on November 19 in St. Matthew's Church, Harry B. Earnest, pastor. Attorney Hertzler and Rev. G. B. Schnur delivered the addresses.

—The Luther League of the Pittsburgh district held a very successful convention at New Castle. Miss Martha Heckel has been appointed district hospice secretary. Through a hospice committee in each local League she is to help strangers find rooms in Pittsburgh and follow up Leaguers who move elsewhere.

ROYERSFORD

—The Luther League of Grace Church on December 7 observed its tenth annual "Luther League Evening." The vesper service was rendered, and the speaker of the evening was Mr. Harry Hodges, General Secretary of the Luther League of America.

PALMYRA

—The Luther League of Palm Congregation, the Rev. H. A. Kunkle, pastor, has reorganized with a membership of twenty-five. Henry Spangler is the president, Elias Mumma the secretary, and Charles Meyer the treasurer.

—The twenty-fifth annual convention of the York District Luther League was held in St. Peter's Lutheran Church, Rev. E. C. Ruby, pastor, North York, Pa., on Thursday, November 6, 1919. Reports showed thirty-eight societies in the district with a Senior membership of 656 and Juniors 287. Twenty-eight societies paid dues and the total receipts in the treasury during the year amounted to $660.27. Two hundred and forty-eight members of the speakers and musical bureau made a total of eighty-five visits to different societies in the district during the year. Four new organizations were received into the district. Dues for the coming year were fixed at 40 cents per member. Approximately 2,000 tracts were distributed by the literature committee during the year and the Inner Mission committee conducted quite a number of religious meetings at charitable institutions. At the afternoon session past district presidents and officers gave "Reminiscences" of the district work during the twenty-five years of its history. Harry Hodges, General Secretary of the Luther League of America, conducted a conference on "Machinery of the Luther League"; Mrs. M. Haller Frey, on "Junior Work," and Miss Grace M. Drayer conducted a "Story Period for Juniors." Rev. Charles Leonard, D.D., Williamsport, Pa., addressed the evening session on the subject "The Beast and the Angel." The following officers were elected for the ensuing year: President, John L. R. Schiding; vice-president, William H. Jones; secretary, Stella J. Schaeffer; treasurer, Pauline E. Lehn; statistician, Mabel Keesey.

CONNECTICUT

MERIDEN

—The Hartford District Luther League (Swedish) and the Connecticut State Luther League held a rally at the Town Hall and Auditorium, Meriden ,Conn., Sunday, December 7, 1919. The Rev. E. F. Bachman, D.D., director of the Philadelphia Motherhouse of Deaconesses, presented to his hearers a modern vision of "Our Task Today, Reconstruction, Rebuilding and Reforming." The Rev Gustave Andreen, Ph.D., president of Augustana College and Theological Seminary, Rock Island, Ill., spoke upon the subject, "Faith and Effort." Special music was rendered by the choir of Emmanuel Church of Hartford.

KANSAS

VILAS

—Activity marks both the congregation and League at this place. The League, consisting of thirty-one members, has installed a fine piano in the church, and has visited the neighboring League at Savonburg, rendering an interesting program. The congregation at Vilas pledged over $1,000 to Bethany College, and sent a goodly amount of clothes and money for Polish relief work.

TEXAS

—The State convention of the Luther Leagues of Texas, meeting at Pfluegerville, voted $20,000 out of the $50,000 required to erect the University Church at Austin. They also endorsed the $50,000 endowment fund for the college at Seguin, pledging each member of the League to pay $5 a year for five years. As only a small portion of the center of Texas is rich in oil fields, and the remainder of the State ordinary farming and cattle country, these undertakings are evidence of sincerity of purpose and of earnestness.

WISCONSIN

—On Tuesday evening, September 30, the Lutheran Young People's League of Milwaukee held its autumn rally at the Church of the Resurrection. An address on Inner Mission work was given by the Rev. E. L. Moerke, the newly elected pastor of the Church of the Incarnation. An enthusiastic business meeting followed, at which the organization pledged its loyal support to the newly formed Inner Mission Society, practically all the young people present applying for charter membership. Plans are being made for the establishment of a Lutheran Hospice for young women in the city.

Our Churches and Institutions

PENNSYLVANIA

—Muhlenberg College is the recipient of an $11,000 fund, the gift of Mr. Charles Fisher, in memory of his son, who fell in the war. The fund is to be for the benefit of students for the ministry.

HONESDALE

—The Men's Guild of St. John's Church on December 3 held their tenth banquet in the social room of the church. The speaker of the evening was the Rev. I. C. Hoffman, of Philadelphia, who spoke forcibly on present day conditions and needs, and there were brief remarks by the pastor, the Rev. W. F. Heldt, and the president of the Guild, Mr. Fred B. Trumm. Attractive souvenir booklets were distributed, and musical numbers were interspersed through the program. The name of the organization was changed from "Guild" to "Lutheran Brotherhood" to conform with the official men's organization of the United Lutheran Church.

MARYLAND

—Baltimore Luther Hospice for Men.—The Inner Mission Society of Baltimore has assumed all responsibility for the "Service House for Soldiers and Sailors," and converted it into a Luther hospice for young men. The Board of Foreign Missions has rooms for its use in the building. E. F. Bachmann, D. D., of Philadelphia, delivered an address on the opening of the hospice.

KENTUCKY

LOUISVILLE

—Calvary reports the Sunday school attendance three times that of a year ago; the church membership has increased 60 per cent.; a Luther League has been organized with twenty-five members; a budget of $1,200 for the coming year adopted ($1,000 for local, $200 for benevolence); a Thanksgiving offering of $150 received. Recently the men completed the interior of the temporary chapel with beaverboard, making the building very attractive.

MINNESOTA

STACY

—Field Missionary Deck delivered the memorial address on the 7th, at a community service in honor of the three Lutheran boys who made the supreme sacrifice across the sea. A congregation of over 300 people taxed the hall to overcrowding, and was quite a revelation to many of the possibilities of one church served by a resident pastor instead of three weak organizations served from the outside. The English Lutheran congregation is purchasing a parsonage with this objective in view.

—St. Olaf College, belonging to our Norwegian Lutheran brethren, located at Northfield, Minn., has received the largest single gift ever bestowed upon that institution. It is a donation of $100,000, given by Mr. Harold Thorson, of St. Paul. Mr. Thorson is the only one living of the five founders of St. Olaf's. The money is to be used for the erection of a new science hall. An additional $100,000 will be raised among the friends of the institution, although the above mentioned gift is unconditional.

—The Minneapolis Lutheran Inner Mission Society announces a new branch of work to be taken up this fall. It has opened a training school for mission workers, for the purpose of helping to supply the need of workers in various mission fields, including the city missions, the orphanages, old people's homes, nurseries, hospices, deaconess mother houses, positions as assistants in the larger city congregations, and the foreign mission field. A building next to the new hospice for young women has been purchased and will be fitted out to be used for this work.

CALIFORNIA

—The young Lutherans of the San Francisco Bay cities met in the First Lutheran Church, San Francisco, and organized "The Federation of Lutheran Young People Around San Francisco Bay." The address of the evening was delivered by Rev. C. O. Lundquist to 150 young people. The following officers were elected: President, Rev. E. A. Trabert; vice-president, Arthur Rosen; secretary, Pauline Hillerman; treasurer, Percy Peterson.

SOUTH CAROLINA

LEESVILLE

—The Federation of Lutheran Young People held its ninth annual convention in Wittenberg Church, V. Y. Boozer, D.D., pastor, October 10-12. The organization, with twelve new societies received this year, numbers seventy-four societies. The convention was particularly fortunate in the personnel of its speakers, including Rev. S. L. Blomgren, Ph.D., Dr. C. A. Freed, Dr. M. J. Epting, Mr. H. Inadomi, President S. J. Derrick, President P. E. Monroe, Dr. H. A. McCullough, President Thomas F. Suber, Mr. Harry Hodges and Dr. George B. Cromer. The financial report showed the $2,000 goal set for the past year more than reached, over $2,400 having passed through the treasury. The Federation, whose membership numbers about two thousand, adopted a $3,000 minimum goal for the coming year, the budget being as follows:

For the support of Rev. C. E. Norman, Japan	$1,000.00
Towards the support of our mission at Jackson, Miss.	600.00
To complete payment towards church furnishings at Greenville, S. C.	300.00
Towards Building Fund of St. Barnabas' Church at Charleston, S. C.	200.00
For field secretary	400.00
For literature	100.00
For general expenses	100.00
To be appropriated at the discretion of the executive board	300.00
Total	$3,000.00

Acting upon the recommendation of President Suber, a State Federation secretary was appointed to act as an "agent" between the general secretary of the Young People's Missionary Federation of the United Lutheran Church and our State Federation, and also a field secretary to continue the extension work of the Federation and to co-operate with the South Carolina Synod and the Woman's Society.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Suggestions for Senior Topic Leaders

BY REV. J. S. ALBERT.

GENERAL SUGGESTIONS—THE DEVOTIONAL MEETINGS—THINGS TO BE DONE.

(a) *Before the Meeting*—

1. Prayerful preparation and patient planning for the lessons of the quarter by pastor, president and devotional committee.

2. Leaders and assistants selected for the quarter.

3. Special musical features for each meeting arranged by the organist.

4. Room for meeting made ready, chairs in order, blackboard ready for use, hymn and topic books and Bibles distributed by leader and assistants.

5. Leader especially prepared.

(b) *At Time of Meeting*—

1. Begin on time.

2. Use the Bible—passages given out beforehand or have first one who finds passage read it.

3. Persuade all the members to take part in the meeting. No monopolizing of time by a few members.

4. Create atmosphere for prayer by use of intercessory prayer. Very important.

5. Do not allow meeting to drag. Close on time.

(c) *After the Meeting*—

1. Librarian gathers up books and Bibles. Distribute Bible readings for the week (by the leader).

2. Distribute prayer lists (by the devotional committee).

3. Appointment of members to visit those absent (secretary).

4. Invitation posted for next meeting (secure member proficient in art to make it).

5. Strive for "standard of efficiency" as given in Current Topic, page 31.

6. Endeavor to secure attendance of members of congregation other than L. L. members.

7. Begin with a parents' meeting and through them the enthusiasm will spread to others of the church.

February 1—Hymn 178. Psalm 46. Have different members read Scripture lesson in succession. Prayer for laborers. Solo or quartette. Topic presented by leader. Stress the heroic in the Christian life. Papers on "Stewardship," "Service," and "Sacrifice" by different members. Discussion. Hymn No. 209. Closing service.

February 8 and 15—Use hymns 225, 234, 236. Have Scripture lessons read responsively. Secure vocal or instrumental musical selections. Use "His Lessons" in L. L. Topic Book for serious discussions; very practical. Offering with closing service.

February 22—(All hymns from L. L. Hymnal.) Hymns 14, 109, 191, 193. Psalm 122. Collect for first Sunday in Lent (Church Book). Scripture lesson by the leader. Special music as arranged. Topic presented. Papers on "The Wine Press, Its Nature and Purpose," "Why Did Jesus Tread the Wine Press?" Summarize article in review. Discussion. Offering. Closing service.

February 29—Hymns 41, 102, 179, 175. Psalm 23. Collect for second Sunday in Lent. Scripture read in unison. Presentation of topic. Paper on "The Lord's Supper." Discussion led by the pastor. Special music. Offering and closing of service.

—

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Luther League Topics

Septuagesima Sunday. February 1, 1920

LABORS AND MARTYRDOM OF THE APOSTLES

(Church History)

II Cor. 11:23-28.

DAILY BIBLE READINGS.

Monday—Morning, Acts 6:8-15; evening, Jer. 5:1-6.
Tuesday—Morning, Acts 7:1-16; evening, Jer. 5:7-19.
Wednesday—Morning, Acts 7:17-36; evening, Jer. 5:20-30.
Thursday—Morning, Acts 7:37-53; evening, Jer. 6:1-8.
Friday—Morning, Acts 7:54-8:3; evening, Jer. 6:9-21.
Saturday—Morning, Acts 12:1-2; evening, Jer. 6:22-30.

(Sarah R. Mayberry.)

Scripture References. 1. The Book of Acts—Primitive History of Christian Church. 2. Calling of the Apostles, Matt. 4:18, Matt. 9:9. 3. As Witnesses of Christ. Acts 1:8-22, 10:41. 4. Their Sufferings, Matt. 10:22. 5. Their Eeternal Reward. Luke 10:20, Revel. 21:14 "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

In the record of the life, labors, and sufferings of the Apostles we have "the most unique and most attractive of Church histories." "This was indeed the bridal season of the Church when no dust of earth soiled her shining garments." The Twelve, "those sent," as the Greek derivation of the term "apostle" implies, were commissioned to execute the most sacred purpose in which human interest could ever participate.

The invitation, "Follow Me," the command, "Go and teach, baptizing men everywhere," the promised reward for endurance, "And ye shall be hated of all men for My Name's sake; but he that endureth to the end shall be saved"—all these are evidence enough of the seriousness of the business entrusted to them.

The Starting Point. The very manner of the institution of the Christian church is prophetic of her high place in God's great plan. The first Pentecost which the disciples celebrated after the Saviour's ascension is the starting point of the Apostolic Church, and of that new spiritual life in humanity which emanated from Him, and which will continue to work until all humanity is transformed into the image of Christ. While the Apostles and disciples were assembled for the morning devotions at the Jewish festival of the harvest, or Pentecost, in May A. D. 30, the exalted Saviour sent the Holy Spirit upon them, and the church of the new covenant was instituted with a profoundly significant miracle. To the Apostles it was at once their baptism, confirmation and ordination. All subsequent history of the Christian Church is illuminated by the Pentecostal fire.

Not only to the Twelve, but to the brethren of Jesus, to His mother, to a few pious women, and to the whole brotherhood of one hundred and twenty Christians the Holy Spirit was communicated. All spoke in many tongues, this gift known as "glossalalia" being experienced here for the first time; and together they burst forth in praise and thanksgiving, the first "Te Deum" of the new-born church.

The Apostolic Message. This act of adoration and devotion was followed by an act of teaching in the profound, soul-stirring sermon of Peter, the Rock-Man, the first of its kind, simple, inornate, but replete with Scriptural truth, comprehending the very fundamental features of the "Word" as committed to the Apostles, natural, pointed and effective. It resulted in the conversion and baptism of three thousand persons, the first fruits in the garners of the church. (1) It proclaimed Christ as the Messiah, as is proved by the events of His life; (2) it sounded a clarion call to Repentance, saying that He Who was unjustly slain would return to judge the world; (3) it set forth the necessity of true faith, deep enough to evoke open profession, and ownership of Christ as Lord and Guide; and (4) it finally assured the forgiveness of sins and the gift of the Holy Ghost even to those who had crucified the Lord. The method of proclamation of the message depended upon local conditions.

The Field. The Apostolic period extends from A. D. 30 until the death of St. John. The field covers Syria, Asia Minor, Greece, and Italy, the leading points being Jerusalem, Antioch and Rome. Ephesus acquired prominence through the activities of the Apostle John. Corinth, Samaria, Damascus, Caesarea, Cyprus, Philippi, Thessalonica, Athens, Crete and Patmos were also points where the Christian faith was planted. Missionary efforts in the first century were divided among two distinct groups; the Jews and the Gentiles, including the Greeks and Romans. In secular history the reigns of Roman Emperors from Tiberius to Nero and Domitian (14-98 A. D.) were included.

Specific Labors. At the death of Christ

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 35 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

there were about five hundred professed Christians, almost one hundred and fifty of whom resided permanently at Jerusalem. These, including the Apostles, comprised largely the poorer people, the middle and lower classes of society, such as fishermen, peasants, mechanics, traders, freedmen, slaves. Yet to these poor, illiterate churches the Apostles were enabled to convey the noblest gifts and communicate with marvelous success the highest thoughts of the human mind. This religion of mercy appealed to the downtrodden, but at this stage received no hearing from the rich, the powerful, the happy.

Peter, Paul, and John are the morning stars in the firmament of primitive missionary endeavor. Peter, together with James, brother of Jesus, and James, son of Alpheus, labored among the Jews in the vicinity of Antioch. Peter was a man of action, the first to confess Christ, the first to preach His Gospel. The mission of the Apostles to God's chosen people was singularly unique and its problem of harmonizing the ceremonial law of Judaism with Christianity, attended by the inevitable attempt to make the Gospel only an improved, perfected law, presented many difficulties.

This question gave rise to the Jewish Council which convened at Jerusalem about 50 A. D. to determine whether the formal rite of circumcision was necessary for the Gentile church. Here Peter and Paul had grave differences, but James figured prominently in the delivery of an address which offered a compromise, and effected a peaceful adjustment (Gal. 2; Acts 5).

Paul and Persecution. These terms are almost inseparable (2 Cor. 11:23). Paul stands out as a champion of Christian freedom and progress, as the greatest missionary "with the care of all the churches upon his heart," energetic, bold, almost uncompromising. A Roman citizen, his influence was felt chiefly at Rome. Intensely religious, a strong teacher, he zealously undertook the task of winning the Roman World-Empire for Christ, an enterprise for which he was well fitted. This worthy Roman suffered persecution at the hands of fanatical Jews.

John, the Apostle of Love, practised at Ephesus, the focus of ecclesiastical movements and doctrinal controversies of the age. Calm, yet strictly earnest, he was adapted to refute the heresies prevalent then. He did little for the outward spread of Christianity, but much for its inward growth wherever it was established. Exiled to Patmos under Nero's reign, he wrote the "Revelation," and after Nero's death returned to die in peace at Ephesus.

So all the Apostles were directed to a field of labor where each by Divine guidance could exercise his special gifts; so Philip in Phrygia, Thomas in Parthia, Bartholomew in India, Barnabas, a co-laborer of Paul in Antioch, achieved great success in spreading the Gospel to the borders of the then known world. PERSECUTIONS! What they suffered of physical pain at the hands of their persecutors, the powereful Roman Emperors, Nero, a type, we cannot conceive, but the "love of Christ constrained them," and they persisted in the faith. In fact, these very sufferings served finally to cement the bond between the Jewish and Gentile converts.

Ministers of the Word to-day, though they differ from the Apostles in that they have not been eye-witnesses of Christ's sufferings and death, nor of His life on earth, still continue to labor in the vineyard of the Father, in an effort to realize that great "harvest festival" of which the first Christian Pentecost was prophetic, when the "Kingdoms of this world shall become the Kingdoms of His Son."

—♣—

Sexagesima Sunday. February 8, 1920.

IGNATIUS OF ANTIOCH (MARTYR, DIED 116 A.D.)

(Church History)

DAILY BIBLE READINGS.

Monday—Morning, Acts 8:4-13; evening, Jer. 7:1-15.

Tuesday—Morning, Acts 8:14-25; evening, Jer. 7:16-26.

Wednesday—Morning, Acts 8:26-40; evening, Jer. 7:27-34.

Thursday—Morning, Acts 10:1-23a; evening, Jer. 8:1-13.

Friday—Morning, Acts 10:23b-43; evening, Jer. 8:14-22.

Saturday—Morning, Acts 10:44-11:18; evening, Jer. 9:1-11.

(By Sarah R. Mayberry.)

Suggested Scripture Reading: I Peter 2:19-25. (Any Scripture passage which points out the blessedness of suffering for Christ's sake would be appropriate for this study.)

Galatians 6:14: "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world."

"The blood of the martyrs is the seed of the church."

Even in the days of the Apostles, the Twelve, who bore the distinction of being eye-witnesses to the life, ministry, and sufferings of the Saviour of the World, perversion of the truth of God was felt and the grim spectre of heresy and persecution was disturbing the peace and prosperity of the infant Church.

Such being the situation within so short a time after the Resurrection, the divine seal of His whole work, the glorious Ascension, and the Pentecostal miracle, there is no small wonder that amid the diverse and

perturbed political conditions of the age immediately following, those who consecrated their lives to the labor in the harvest field of the Lord found themselves in the face of malicious persecutions.

After the generation of the Apostles, there follows a line of Church Fathers and Teachers, who, "constrained with love for Christ," sacrificed willingly their very lives that the sacred Truth might not be shaken.

The earliest of the Fathers, of whom any biography whatsoever is offered, is Ignatius, who lived in the latter part of the first, and the beginning of the second century A. D. Very little is known of him save his tragic martyrdom, and facts gleaned from his own letters.

An interesting legend surrounds his name, though it is seldom accredited as true. His second name being Theophoros, which is interpreted "borne by God," it is said that he was one of the babes whom Jesus held in His arms upon that memorable occasion of the blessing of little children. However, a false derivation of his first name, Ignatius, as coming from the Latin term, "ignis," meaning "fire" leads to a title which applies truly to his character; for he was indeed "the inflamed," aglow with fervent love for Christ.

The Spirit of Martyrdom. The burning zeal for the cause of Christianity is reflected in the following quotation from one of his letters, a type of the dominant spirit in the martyrs of the early church: After recounting the trials of a journey to his destiny with the cruel guards, he adds, "May I have the joy of beasts that have been prepared for me; and I pray that I may find them prompt. Nay, I will entice them that they may devour me promptly. . . . Yea, though of themselves they should not be willing, I myself will force them to it. Bear with me. Now I am beginning to be a disciple. May nought of things visible and things invisible envy me, that I may attain unto Jesus Christ. Come fire, and iron, and grapplings with wild beasts, cuttings and manglings, wrenching of bones, hacking of limbs, crushing of my whole body; come cruel tortures of the devil to assail me—only be it mine to attain unto Jesus Christ. Of what value is all the world? Better to die for Christ than to rule over its farthest kingdoms. The pangs of a new birth are upon me. Do not hinder me from living; do not desire my death. I write to you in the midst of life, yet lusting after death. You will only be showing envy and hatred towards me, not love, if you procure the saving of my life."

Such a passionate cry for martyrdom was new to Christianity. Throughout history the condemned criminal has pleaded for life, and has even hoped for liberty. Ignatius, however, implored the glory of heroic death for the cause he upheld. This spirit is admirable; in truth every religious cause has its martyrs; yet it must be conceded that a certain danger attended. It is unlike the Lord Himself, and affords a striking contrast to St. Paul's sober self-control, as expressed in Phil. 1:21-24.

Today we revere the sacrifice of these martyrs; yea, we feel unworthy as we view illustrations of the tortures they willingly endured. However, they ran to such extremes as no longer to comport with the calm decision of the Church. Definite measures were taken to guard against martyrdom which in some cases was little more than suicide.

His Life. Of Ignatius' birth, rank and education nothing is known. It is supposed that his parents were pagan, that he was a slave, and that after a sinful youth he was converted.

The circumstances of his conversion, unlike the case of St. Paul are unknown, though some believe that he was a pupil of St. John, an unlikely fact, since nowhere in his writings does he intimate hearing the Gospel preached by any of the Apostles.

Christian Progress. Ignatius lived in an age that marked the ascendancy of Roman imperialism under Trajan and Hadrian. Antioch, the seat of his labors, was a trade centre with a population of a half million. Amid other pagan tendencies, in this age of commercialism, money was a veritable god. Christians were persecuted for no other reason than that they were Christians. Close students of this early stage of Christianity find a certain degree of toleration from Rome, more than is usually considered.

Ignatius' Persecution. He doubtless fell a victim to some purely local charge against the Christians, possibly an outburst of pagan malice due to some calamity, earthquake or drought, e. g. He was sent to Rome to die, an example for the Christians there, and his journey from Antioch to the Eternal City constitutes the subject of his letters. At each point along the route Christians came to meet, console, and encourage their renowned guest. At Troas and Alexandria he rested for a time, waiting passage by vessel to Europe. From Troas to Neapolis, from Neapolis to Philippi and thence to uncertainty was his course. His body was cast among the lions and tigers in the Flavian amphitheatre, but his spirit, we believe, soared Heavenward.

His Teaching. Many questions of church organization were being considered at this time, among them the rank of the Bishop. Ignatius stated that the Bishop represented Christ, whereas the presbyters symbolized

the Apostles, the Bishop being the object of appeal when pernicious doctrines assailed.

Docetism, the belief that Christ's body was only a fancy or vision, was the Jewish heresy which he had to meet.

The Cross, the Passion, the Resurrection, the Divinity and Humanity of our Lord, the Holy Supper; of all of these he is the champion. "As for me, my charter is Jesus Christ." "The Cross of Christ is a tree of life for the ages." Thus he pleaded his cause devoutly.

Does not such an one throw a brilliant light upon the early Christian Church? Do not his life, his endurance, and his vehement fervor stimulate us to realize the "worth-whileness" of holding steadfastly to the "Faith of our Fathers"?

Quinquagesima Sunday. February 15, 1920.

POLYCARP OF SMYRNA
(Historical)

DAILY BIBLE READINGS.

Monday—Morning, Acts 11:19-30; evening, Jer. 9:12-26.
Tuesday—Morning, Acts 12:3-19; evening, Jer. 10:1-16.
Wednesday—Morning, Acts 15:7-11; evening, Jer. 10:17-25.
Thursday—Morning, John 21:15-17; evening, Jer. 11:1-13.
Friday—Morning, I Peter 1:1-11; evening, Jer. 11:14-23.
Saturday—Morning, Rev. 7:9-17; evening, Jer. 12:1-17.

(By Sarah R. Mayberry.)

Suggested Scripture Reading: Matt. 5:10-12: "Blessed are they which are persecuted for righteousness sake: for theirs is the Kingdom of Heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you."

"The more mightily the spirit of truth rises, the more active becomes the spirit of falsehood." In the course of the Christian Church, this has been proved. But there has been consolation in the fact that in the hands of Providence all errors must contribute ultimately to the victory of Truth.

Among the saints and martyrs of the early Christian Church in the second century, Polycarp, Bishop of Smyrna, deserves a high place, calm, sincere, deeply pious, and consistently Christian.

Early Life. As is the case with many early Church Fathers, the actual facts concerning Polycarp's life are meagre. Tradition records that he was a slave boy from the East, who is pointed out to Callisto, a wealthy lady of Smyrna, who in turn was admonished by an angel to go and purchase him. Thus he served in her household as a faithful steward. Beneficent naturally, he gave away her goods to the poor and was about to be dismissed when by a miracle the storehouses were filled. At her death, he fell heir to her property, and as the account tells, being a holy man, and mighty in the Scriptures, he became a deacon, preached, wrote, and was elected to the office of Bishop of Smyrna.

Unlike Ignatius, he had been Christian from his earliest youth, though we know neither his rank nor his country. Again, he had been in personal touch with St. John, and had likely associated with St. Andrew at Ephesus, and with St. Philip in a neighboring town.

This personal touch with some of the chosen "Twelve" meant infinitely much to anyone who espoused the cause of Christianity. In fact, many believe that it was St. John who appointed him Bishop of Smyrna. St. John's death occurred in A. D. 100, and this would have afforded intercourse with Polycarp during the thirty most formative years of his life, a rare privilege for so reverent a youth, an inspiration to growth in Christian admonition.

Government. At the time when Polycarp lived, Rome was under the dominion of Hadrian, an aggressive type, who achieved many public benefits such as temples, baths, aqueducts, highways, and schools, under whose regime the organization of the Empire was tinged with some democratic ideals. His predecessor, Trajan, had exercised severity upon the Christians, but Hadrian, in response to an appeal from a thoughtful philosopher, relaxed a bit. Hadrian was succeeded by Antonius Pius, a gentle ruler, a law of whose life was to prevent cruelty, so tolerant of the Christians as to merit the title "Father of Virtues." In the time of the next Emperor, Marcus Aurelius, an Asiatic plague swept the Empire, the cause of which was ascribed to the refusal of the Christians to worship the gods. So the tide of Christian progress rose and fell, and the hearts of professing Christians were sad and hopeful alternately.

Prominent Scenes In His Life. Four occasions in his life are outstanding:

Scene 1. The first of these was the sojourn of Ignatius at Smyrna, on his way to martyrdom. Ignatius on the road to his own "Golgotha" was encouraged by this meeting with the young Bishop and such intimacy followed as to evoke later correspondence between the two, Ignatius send-

ing Polycarp letters of fraternal counsel, e. g., "Ask for larger wisdom than thou hast, be thou more diligent. Stand firm as a smitten anvil, for it is the part of an athlete to stand when blows fall." Upon his departure for Troas, Ignatius assigned to Polycarp the duty of sending delegates to Antioch and later to Philippi. Polycarp's letter to the Christians at Philippi is the sole writing of his to be preserved, closely resembling the First Epistle of Peter.

Scene 2. This glimpse is obtained in a letter from Iraneus to Florinus, both pupils of his, one of whom had fallen from grace. Meeting this offender upon the street at some later time Polycarp is said to have addressed him "First-born of Satan." The truth of this is not entirely justified, as it is regarded as out of harmony with his character.

Scene 3. A beautiful impression of him is received in his visit to the Bishop of Rome, whither he went to discuss questions at issue relative to church conduct, festivals, etc., such as the time for keeping Easter. Though they reached no agreement, their relation to one another continued one of respect and admiration. Anicetus conferred upon Polycarp the honor of celebrating the Lord's Supper within his church.

Scene 4. The last scene is his martyrdom, horrid even for the mental eye, and yet sublimely significant of the indestructibility of true faith. Here he differed from Ignatius in that he represented the growing sentiment of adversity to martyrdom, regarding it fanatical to throw away life. So he concealed himself in a remote cottage. He was betrayed by a slave and arrested. Kind to his captors he ordered refreshments for them. Then for two hours he stood pouring forth fervent supplications for the church, and all the world, after which he was led by the police to the stadium. "Revile Christ" was the stern mandate. "Eighty years and six have I served Him and He hath done me no wrong," came the calm response. "Away with the Christian, the Atheist," followed the derisive shout and he was condemned.

The fire was lit, but his body shone like gold or silver in the midst, and was not consumed. A dagger was plunged into his side, whereupon blood spurted forth and quenched the flames. Finally they burned his dead body, not able to consume it alive.

So with simple firmness, holding to the faith, he passed on to eternity, having lived a peaceable and exemplary Christian life, in a quiet, unostentatious manner.

As we review his career, may we not exclaim anew:

"Faith of our fathers, holy faith,
We will be true to thee till death."

First Sunday in Lent. February 22, 1920.

JESUS TREADING THE WINE PRESS ALONE

(Devotional)

Isa. 63:1-6.

DAILY BIBLE READINGS.

Monday—Morning, Mark 11:1-11; evening, Jer. 13:1-27.

Tuesday—Morning, Mark 11:12-14; evening, Jer. 14:1-22.

Wednesday—Morning, Mark 11:15-19; evening, Jer. 15:1-21.

Thursday—Morning, Mark 11:20-26; evening, Jer. 16:1-21.

Friday—Morning, Mark 11:27-33; evening, Jer. 17:1-27.

Saturday—Morning, Mark 12:1-12; evening, Jer. 18:1-23.

(By the Rev. George Beiswanger.)

INTRODUCTION.

The topic is an Eastern figure of speech setting forth the Messiah's determined purpose to accept the Cross and pay the penalty in order to ransom man from the guilt of sin. There are two thoughts in the topic: "Treading the wine press" means working out the plan of salvation; paying the penalty of sin; "going up to Jerusalem." The other, "alone," means, no one assisted the Christ in His work, no one could assist Him. Alone the Christ met the adversary; yet, though dripping with blood indicating a terrible conflict, He came off more than conqueror.

The study of the topic will enhance our estimate of the Christ and instill gratitude because we have a faithful High Priest, dutiful, courageous, masterful, sublime; and its practical application will nerve us for the sterner realities of life inasmuch as each one of us must tread the wine press and those of a finer texture and higher ideals and divine purposes must always tread it alone.

Treading the Wine Press.

In the words of the New Testament, "Behold, we go up to Jerusalem," we have Christ's determined purpose to tread the wine press without counting the cost. Treading the wine press meant hard work, a toilsome task, an unpleasant duty. "Going up to Jerusalem" meant "all the things that are written by the prophets shall be accomplished unto the Son of Man. For he shall be delivered unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon; and they shall scourge and kill him." Christ knew all this yet determinedly set His face toward Jerusalem and unflinchingly bared His breast to the smiter.

It means accepting our responsibility, doing our duty, filling our place. "The cup which the Father hath given me, shall I not drink it?" "To this end have I been born, and to this end am I come into the

world." There are a number of significant words in the English language. The little word *all* is the most comprehensive; the most potent is *love*; the sweetest is *victory*; the most vital is *do*; but the strongest is *duty*. There is a pull in the word that drags us along despite the hardships. The Master expects every Luther Leaguer to do his duty.

"*Alone.*"

The contrast is marked because the literal wine press was always trodden by a band of men. "Many hands lighten the labor," but the toil is depressingly toilsome when we must toil alone. Life's weary way is brightened when we travel and toil together but the way is dark and dreary when we must trudge along alone. Jesus was alone in the Temple at the age of twelve—"How is it that ye sought me? Wist ye not that I must be in my Father's house?" He was alone on the Mount of Temptation—"Get thee hence, Satan." He was alone in the Garden—"What, could ye not watch with me one hour?" He was alone in trial—"Then all the disciples left him, and fled." He was alone on the cross —"My God, my God, why hast thou forsaken me?" He was alone in the true conception of His mission—"Put up again thy sword into its place." He was not of His day; He was far advance of His time. "He shall grow up as a root out of a dry ground."

Why must Jesus tread the wine press alone? We give two major reasons.

1. His spiritual stature rose high above His followers.

The Scribes and Pharisees punctiliously kept the letter of the law. Jesus fulfilled the spirit of the law and then gave it an interpretation such as law had never had and which has never been surpassed since. Hate is murder, lust is adultery, etc. Robertson says, "The loneliness of Christ was caused by the divine elevation of His character." If we tower above our associates, if we are independent of our environment, then we stand alone.

Dare to be a Daniel,
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!

"It is not difficult to get away into retirement, and there live upon your own convictions; nor is it difficult to mix with men, and follow their convictions; but to enter into the world, and there live out firmly and fearlessly according to your own conscience—that is Christian greatness."—Robertson.

2. His was the burden of Calvary.

He is pictured as a mighty warrior, dripping with blood, but a conqueror. However, He conquers alone. Alone He wrestles in Gethsemane, alone in the Judgment hall, alone on Calvary. None could assume any part of His sacrificial work. Alone He must bear the burden. Ps. 98:1—"His own right hand, and His holy arm, get Him the victory." He is the Lamb slain from the foundation of the world. Again we quote from Robertson: "Alone must every son of man meet his trial-hour. The individuality of the soul necessitates that. Each man is a new soul in this world: untried, with a boundless 'Possible' before him. No one can predict what he may become, prescribe his duties, or mark out his obligations. Each man's own nature has its own peculiar rules; and he must take up his life plan alone, and preserve it in a perfect privacy with which no stranger intermeddleth. Each man's temptations are made up of a host of peculiarities, internal and external, which no other mind can measure. You are tried alone; alone you pass into the desert; alone you must bear and conquer in the agony; alone you must be sifted by the world. There are moments known only to a man's own self, when he sits by the poisoned springs of existence, 'yearning for a morrow which shall free him from strife.' And there are trials more terrible than that. Not when vicious inclinations are opposed to holy, but when virtue conflicts with virtue, is the real rending of the soul in twain. A temptation in which the lower nature struggles for mastery, can be met by the whole united force of the spirit. But it is when obedience to a heavenly Father can be only paid by disobedience to an earthly; or fidelity to duty can be only kept by infidelity to some entangling engagement; or the straight path must be taken over the misery of others; or the counsel of the affectionate friend must be met with a 'Get thee behind me, Satan:' Oh! it is then, when human advice is unavailable, that the soul feels what it is to be alone."

Some one read up on ancient wine presses and give the outstanding features.

Read Scripture references and indicate relation to the topic.

Isa. 53:2; Lam. 1:15; Matt. 14:23; Lu. 18:31-34; Jno. 6:66, 16:31, 32; Rev. 14:19, 20; 19:15. See a concordance under the word "alone."

Scripture illustrations. Adam, Gen. 2:8, 18; Jacob, Gen. 28:11-13; Joseph, Gen. 39:9; Joshua, Josh. 24:15; Esther, Esther 4:16; David, 2 Sam. 18:33; John Baptist, Matt. 11:3; Paul, 2 Tim. 4:16.

Historical illustrations—Columbus, Galileo, Luther, Bunyan, Washington, Lincoln.

Illustrations from literature—Dante; Milton's "Samson Agonistes"; Hugo's "Les Miserables," Jean Valjean, etc.

Second Sunday
in Lent. February 29, 1920.

JESUS IN THE UPPER ROOM

(Devotional)

Mark 14:12-25.

DAILY BIBLE READINGS.

Monday—Morning, Mark 12:13-17; evening, Jer. 19:1-15.
Tuesday—Morning, Mark 12:18-27; evening, Jer. 21:11-22:17.
Wednesday—Morning, Mark 12:28-34; evening, Jer. 23:1-32.
Thursday—Morning, Mark 12:35-37; evening, Jer. 25:27-37.
Friday—Morning, Mark 12:38-40; evening, Jer. 29:1-32.
Saturday—Morning, Mark 12:41-44; evening, Jer. 30:1-24.

(By Rev. George Beiswanger.)

Introduction. In our study for the first Sunday in Lent DUTY stood out as the great lesson to be learned. For this second Sunday the Scripture lesson presents four subjects—Preparation, The Guest Chamber, Inner Heart Searchings and Real Communion; yet, the underlying thought of the whole lesson is PREPARATION. This we desire to keep in mind in as much as each topic can be expressed in one word. At the close six words may fix the whole season's teaching in mind.

Preparation.

"His disciples say unto Him, Where wilt thou that we go and make ready?"

"And He himself will shew you a large upper room furnished and ready; and there make ready for us."

Preparation must be made. "Furnished" means "reclining couches with tapestry set about the table," "ready" means "the lamps and dishes placed, and all ceremonial requirements fulfilled"; in addition there must be the lamb, unleavened cakes, bitter herbs, wine, vessels, etc. The Jew was most punctilious in his preparation for the celebration of the Passover Feast and it was right that he should be so. Christ was very careful to fulfil every requirement of the law in connection with the celebration.

As a church we stress the Preparatory service and rightly so. See the catechism for true preparation of heart. The external preparation is nothing compared to the internal. True preparation of heart always eventuates in true searchings of the innermost soul.

Are our hearts prepared as guest-chambers for the indwelling of the Christ? The man who owned the upper room had it ready when Christ called for it. The upper room, and house and individual was honored because the place was ready. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him." The Shunammite woman had a room ready and Elijah made his abode there; Abram had his tent ready and he entertained angels unawares.

We ought not think of coming into God's presence without preparation. Real communion is preceded by true preparation of heart. Heaven's fullest enjoyment can come only by a life of preparation.

The Guest Chamber.

Where was it? Who was the owner? What kind of a room was it?

The Jews had guest chambers. Have you ever had the privilege of occupying a room set apart for a servant of Christ? Do you have such a room set apart in your home?

Jesus asks you and me for an upper room. Have you one to offer him? Is it ready and prepared? The heart is like a palace, many rooms in it, but who occupies the throne room? Our house will not be in order, our palace will not be royal until Christ is enthroned there.

Remember in that upper room Christ revealed himself after his resurrection, there the Holy Spirit was poured out, there the first Christians met for worship and counsel, there the first Christian church was erected. Christ will sanctify and glorify every upper room offered for His indwelling.

Inner Heart Searchings.

We presume Jesus had met with the Apostles as a company before this. We know He met with some of them on the mountain, with others in the desert, with other on the lake and at the seaside, but for some reason He waited until they were gathered in the upper room before He searched their hearts. "One of you shall betray me, even he that eateth with me." "Is it I? Is it I?" They asked and expected a negative answer. "It is one of the twelve, he that dippeth with Me in the dish." This was more direct than His vehement charges against the Scribes and Pharisees, and the condemnation was more severe. He condemned the Scribes and Pharisees *in numbers;* here "ONE of you." He called the Scribes and Pharisees "Whitened sepulchres," here, "Good were it for that man if he had not been born." When Christ comes into our innermost chamber He penetrates the deepest recesses of the heart. Nothing can be hid from the Christ. "God seeth not as man seeth."

Real Communion.

If we are with Jesus in the upper room there is real communion. Jesus gave to the Apostles that which he had given to none other. He instituted the Lord's Supper. He gave them of his body and blood. Many disciples, no doubt, when they heard of the institution of the Lord's Supper were sorry they were not among the twelve, but only those in the upper room had the privilege. "Verily I say unto you, I will no more drink of the fruit of the vine until that

(*Continued on page 28*)

Methods and Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

POSTERS. A snow scene cut from one of the magazines with the subject of the Topic written above it, and the verse "Through February's Ice and Snow, to the Junior Meeting Go," will make an appropriate poster to advertise any of the meetings for this month. For February 1, on bright colored cardboard draw figures of Chinese children, and write the invitation below in imitation Chinese characters. February 8, picture of a small boy, laughing, cut from magazine, and in large letters "He's Happy, He's Going to Junior League. Come Along!" February 15, a large clock with the hands fixed at three o'clock, drawn on a card, and the verse printed below, "On Saturday Afternoon Exactly at Three, Come to the Church and You Will See, About What Our Junior Meeting Is Going to Be." February 22, a poster to announce this meeting or a social near this date can easily be made by using the patriotic emblems cut from crepe paper napkins. February 29, a large question mark drawn on a card, and below, "Aren't You Anxious to Knew What Our Next Junior Meeting Will Be About? Come on—, and Find Out!"

INVITATIONS. For the February meetings use respectively (1) Chinese children cut from blue paper, (2) sleds cut from white cardboard, (3) red hearts or other Valentine emblems, (4) crosses cut from lavender paper, and (5) patriotic emblems pasted on white cards. Write invitations on the back of these.

February 1. "How They Found the Light." Make your missionary meeting bright and interesting. Be sure to follow out some of the suggestions given in connection with the Topic. Give the meeting into the hands of the children.

February 8. "The Church Is for the Children." FOR THE LEADER. Divide the Topic into several parts, give to a number of the children a week before, have them present these at the meeting. Have one of the older children write a short article on "What the Church Does for Me," and another on "What Can I Do for the Church?" The leader should give a short talk on the need of the church for the children, and how the Lutheran Church provides for the children through Infant Baptism and Confirmation. FOR THE CHILDREN. (Items to be read or told in the meeting) Children are needed in the church, for they are the future workers. (1) A little ten year old girl heard her teacher in a Bible Geography lesson tell of the great need of the heathen world, and she—Eliza Agnew—became a great missionary in Ceylon. (2) A twelve year old boy heard his Sunday School teacher tell of the great need of missionaries and he went home and prayed that God would send him to a heathen land to preach the Gospel. This boy, James Chalmers, became a great missionary. (3) An old pastor was giving up his church, because the work was not going well, only one had been converted, and he was a little boy, but that little boy was Robert Moffatt, who as a man was the one to bring back from Africa the message that "he had seen the smoke of a thousand villages in which the name of Jesus was not known,"—the message which sent out one of the greatest of missionaries, David Livingstone. (4) The kitchen stove would not burn properly, and it seemed to be just ready to fall to pieces. "What in the world can be the matter with it?" asked the cook. She looked it over carefully, and finally she found the cause of the trouble. One tiny little screw that had come loose and didn't do its work caused all the trouble. This screw had held parts of the stove together, when these became loose other parts of the stove became loose, too, and the whole stove was ready to fall apart. It was only a little screw, but it had its work to do, and it made trouble when it didn't do it. Children, too, are needed in the church, they have their work to do, and when they are not found there, doing their work, things will go wrong.

February 15. "Our Daily Thoughts." FOR THE LEADER. This Topic gives the leader a chance to enter into the daily thought of the children. Have them tell incidents of their daily home and school life. Picture to them wholesome living, and encourage daily Bible reading and prayer. Get the children to write in a little book one kind thought each day. Prepare two boxes, one white, one black, label one "Good Thoughts," the other "Evil Thoughts," give the children slips of paper with anger, selfish thoughts, jealous thoughts, and kind thoughts, forgiving thoughts, unselfish thoughts, written on each, pass these out, have children tell instances of such thoughts, and then drop slips in box. Show that thoughts produce action, actions together make habit, habits form character. FOR THE CHILDREN. (A story to be read or told.) When we have evil and unkind thoughts they hurt us and leave marks that can not be removed. John was a boy who used to get very angry every time he could not do as he wished. If he were sent to the store when he wanted to play he would be filled with angry thoughts. It he were asked to care for baby Marie while

mother prepared dinner, he was almost bursting with anger. One day his father took him out to the barn and showed him the door. "Son," he said, "every time you get cross and angry thoughts fill your mind, come out here and drive a nail in this door. Be sure to do this. Every time when you feel you are getting angry, and you try not to be, and you do not let the angry thoughts come into your head and heart, come out and pull out a nail. I trust you to be fair about it, and we will see how many nails there will be in the door after a short time." For a while the door was very full of nails, it made no difference. Then John began to draw out nails. He was learning to keep away the angry thoughts. At last one day he came triumphantly to his father, "Father," he cried, "just look, there are no more nails in the door, I have learned not to get angry." "Yes, my son," was the answer, "but look at the door." It was full of holes and the marks could never be removed. So our daily thoughts make our whole life, and the evil thoughts we allow to come into our minds leave marks which cannot ever be removed.

February 22. "Why We Keep Lent." FOR THE LEADER. Teach the meaning of the season to the children, planning at this meeting for the memorizing during the Lenten meetings of Scripture passages telling parts of the Passion Story. At the beginning of Lent, which starts February 18, put up a lavender frieze around your room. Put up a number of sheets of lavender cardboard. At each meeting have one or two pictures dealing with the Passion of Christ shown and explained, put it on a card, and have a Bible verse pertaining to it learned. Starting with "The Last Supper," "Christ in Gethsemane," "Christ Before Pilate," "Ecco Homo," "The Cross Bearer," "The Crucifixion," can all be used, ending with one of the Easter pictures on Easter Sunday. Perry pictures can be used. This study makes a very beautiful lesson for the Lenten season.

February 29. "Jesus Helps the Tempted." FOR THE LEADER. Tell the story of Christ's temptation in the wilderness. Do not belittle the small temptations which come to the children, but deal with them as big things, and show how yielding to little temptations leads to yielding to larger ones.

Of course you will want to celebrate Washington's Birthday with the Juniors. A "Cherry Pie" made of brown wrapping paper covered over a large pan, with the "filling" made of red "cherries," (large circles cut from red cardboard) on which are pasted different parts of the Topic to be passed to the children—with red ribbons fastened to each, by which they may be pulled out—makes an interesting way of presenting the Topic. Speak of the great heroes of our country and of our Church's great heroes. A George Washington's Birthday Party, with blindfold games, cutting down the cherry tree, (played like the old-time Donkey Party), a cherry hunt (candy cherries hidden around the room) and a Guessing Contest, in which all try to see who can make the most words from the name George Washington, is easy to arrange. A Valentine Social along similar lines can be held.

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LUTHER LEAGUE TOPICS

(*Continued from page 26*)

day when I drink it new in the kingdom of God."

A Rare Privilege.

When we are in the upper room with Christ we have privileges that do not come to us in the world. Christ has promised to reveal Himself to His own as He does not to the world. That promise He has ever fulfilled. The disciples went apart with Him and He gave them the matchless Sermon on the Mount, they went with Him on the Mount of Transfiguration and He revealed His glory, Nicodemus went apart with Him and Jesus taught him the unique doctrine of the Christian church, etc.

Parallel Scripture: Matt. 26:17-29; Lu. 22:17-20; Jno. 13:21-30.

Scripture references: II Sam. 18:33; 1 Kings 17:19; II Kings 4:10; Dan. 6:10; Acts 1:13.

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JUNIORS AT PENNSYLVANIA CONVENTION

(*Continued from page 6*)

the lawn and had our pictures taken in our costumes. Next on the program we had a story hour where Miss Mehlhouse and several others told many interesting stories. We then went into the church to attend the last session, at which Dr. Harms, of Philadelphia, gave a very fine address. Friday morning came and we had to leave Lehighton and all the fine people, but we will never forget it and the fine time we had there at the convention." (Margaret Boggs, St. Peter's Junior League, Philadelphia, Penn.)

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LUTHER LEAGUE OF WISCONSIN

(*Continued from page 10*)

to look after the Lutheran students attending the University of Wisconsin. As Lutheran University pastor he comes into contact with students from all over the state, which should be of great help to him in his new position of president of the State League.

Intermediate and Junior Topics

BY REV. A. T. MICHLER.

INTERMEDIATE TOPICS

FEBRUARY 1, 1920.

"Labors and Martyrdom of the Apostles."

II Cor. 11, 23-28.

By Francis C. Leupold.

Once again we meditate on the teachings of him, who we have before called the most wonderful man in the New Testament. Paul, who was in and of the world and now Paul, who is still in the world, but not of the world, is fitted better, perhaps, than any other of the Apostles to speak to the masses and the classes, for he was with those who were against the Christ, and now he is one of those who are with and for Christ. While his life before his conversion is not a proud one, yet we must recognized that his experiences in the unchristian life were of service to him in meeting out to his fellowmen the gospel message.

As we read the six verses upon which our topic is based there will arise in our minds the oft asked question, "Is it an easy or a hard thing to be a Christian"? We will take this matter first from the physical standpoint, and we can there at once see that in the days in which Paul lived it was not safe to express your religious belief. As Saul he wended his worldly way unmolested, but as a man of Christ, he found difficulties in his path of truth and uprightness. As Saul, a man of sin and misdoings, he was allowed to do as he chose, but as Paul, an Apostle of Christ, doing good, preaching the Living Word, he was punished, and very severely.

Today we in this free land where every man can worship whom and as he chooses (so long as he does not interfere with the beliefs of his fellow man) we know nothing of this sort of persecution.

But Paul was not subjected alone to the persecutions as inflicted upon him by his enemies, but we find his faith being severely tested as he is shipwrecked, hungry, in the wilderness, robbed and seemingly deserted. But how does he stand this test? Does he denounce the Christ whom he has professed and confessed? Oh, no, this man had been through the Christless life, and he wants no more of it, and we see him here in these trials stand the test like a stoic, never flinching, never denying like a Peter, never betraying like a Judas. His conversion has been sound, his faith is unmovable and his devotion to a crucified and risen Christ is a model and an inspiration to us all. His life after his conversion, his trials, his long-suffering, his stedfastness, his humility, his constancy, his all engrossing love, his human life, his spiritual life, all these and many more are the things that must make Paul dear to every Leaguer as we read his messages to the masses and note his love for his Saviour and Redeemer. Oh what an example for a closer walk with Christ; a greater devotion to His will and a more zealous desire to serve Him better, oftener and more effectively.

My dear fellow. Leaguers, these things that loom up so bright and beautiful in the life of Paul under such hardships are truly a challenge to us who have no such trials, who labor not in such dire distress and whose pay is not the doom of martyrdom.

To cull one lesson from these few verses from his message to the Corinthians is impossible, for they are full of many lessons, but this one outstanding fact is very evident, that as professed followers of Christ, and earnest marchers under the banner of the Luther League, we must bow our heads in shame at the little we do and opportunities we waste in the service of Him, who, too, like Paul, his Apostle, was martyr for the people He loved so well and who in His last hours were so weak in their faith and forsook Him; yes, forsook Him who had done so much for them and who at His hands had received so many blessings.

Oh, dear Leaguers, let us not be found wanting as we as apostles and stewards take the lamp of light, the Gospel of Christ to the unredeemed.

It was an act of love in the eyes of Paul to suffer and die for his Christ, his Salvation, his Hope and his Redeemer. Dear Leaguers, that same Christ has done for you what He had done for Paul, will you in your little labors, trials and seeming martyrdoms be less faithful than Paul?

FEBRUARY 8, 1920.

Ignatius of Antioch.

(Martyr, died A. D. 116.)

By Rev. Jerome M. Guss.

Scripture Lesson—Matt. 4:1-1.
Memory Passage—Matt. 4:10.

He was Bishop of Antioch in the reign of Trajan, and author of seven Greek writings which are included among the works of the Apostolic Fathers. He is thus listed among those disciples and fellow-laborers of the Apostles, who have left real or so-considered writings behind them. These writings may be looked upon as a continuation of the apostolic epistles, though far inferior to them.

Little is known of Ignatius' life. He was born probably not far from the middle of the first century. Syria appears to have been his home. Tradition says that he was a disciple of the Apostle John, and this is possibly true. He was also the dear friend of Polycarp. Tradition further says that this Ignatius is the same whom Jesus took in His arms and blessed, saying, "Whosoever shall receive one of such children in my name, receiveth me." It is also said that on account of his perfect purity of thought and life he was permitted to hear the music of the angels, and that from the angelic choirs he learned the singing of God's praises in responses, which he introduced into his church after he was Bishop of Antioch.

There is no reasonable ground for doubting that Ignatius was Bishop of Antioch, but we do not know how long he held that office. The statement of Origen and Ensebius that he was the second Bishop may be accepted. This leaves Peter out of the account, and makes Ignatius the successor of Evodius.

Respecting the close of his life, we have more definite information. The Emperor Trajan, after one of his victories, commanded sacrifices to the gods in every province of his empire. The Christians refused to obey. Trajan came to Antioch and sending for Ignatius charged him with the perversion of the hearts of his people, and promised him great favors if he would sacrifice in a pagan temple. But Ignatius scornfully refused, and said he would worship only the true and living God. He was condemned to be killed by wild beasts in the arena, and for that purpose was taken to Rome, under guard of ten Roman soldiers. They passed through Asia Minor, stopping here and there, and being received with Christian hospitality by the churches along their route. On this journey he seems to have written many of

his famous letters to other Christians, whom he encouraged to labor for the Church, and if need be to die for it.

Arrived at Rome on a feast day, he was set in the midst of the amphitheater. He addressed the people thus: "Men and Romans, know ye that it is not for any crime that I am placed here, but for the glory of that God whom I worship. I am as the wheat of His field, and must be ground by the teeth of the lions, that I may become bread worthy of being served up to Him." According to one tradition, he fell dead before the lions reached him, and his body was not touched by them. Another says that they tore him and devoured him, leaving only a few bones. Whatever remained of him was carried by his friends to Antioch for burial. Thus he died a Christian martyr about A. D. 116.

FEBRUARY 15, 1920.

Polycarp of Smyrna.

(Martyr, A. D. 155.)

By Rev. Jerome M. Guss.

Scripture Lesson—Rev. 2:8-11.

Memory Passage—Rev. 2:10, last clause.

Polycarp was Bishop of Smyrna and one of the most celebrated early Christian martyrs. Our information about his life is very meagre.

As a youth he came in contact with the Apostle John, and thus he constitutes an important link between him and Irenaeus. He is said to have been ordained to his office as Bishop by the Apostle John. When Ignatius passed through Asia Minor on his way to death in Rome early in the second century, he visited Polycarp, then already Bishop of Smyrna, and to him he afterwards addressed a letter. So far as we know, most of Polycarp's life was passed in the peaceful administration of his bishopric. One of his last acts was to visit Anicetus, Bishop of Rome, to confer with him respecting the time of celebrating Easter.

Soon after his return to Smyrna, Polycarp was arrested by the officers of the Roman government, tried on the charge of being a Christian, and condemned to death by burning. He suffered martyrdom on February 23, 155, at the advanced age of eighty-six years, and perhaps older. Such was the sanctity of his life and such his heroism in martyrdom, that his memory and his relics were always held in the deepest veneration.

In regard to a very severe persecution endured by the church of Smyrna, we possess an original report of it sent from that church to one closely related to it, embellished with legendary details. The substance of it is a description of the glorious martyr death of their aged bishop Polycarp, who, because he refused to curse the Lord whom he had served for eighty-six years, was made to mount the funeral pile, and while rejoicing in the midst of the flames, received the crown of martyrdom. According to the story, the flames gathered around him like a wind filled sail, and when a soldier pierced him with his sword, suddenly a white dove flew up. Moreover, the glorified spirit also appeared to a member of the church in a vision, clothed in a white garment.

Hints—Faithful unto death. Rewards of Faithfulness. Heroism in Martyrdom.

FEBRUARY 22, 1920.

"Jesus Treading the Wine Press Alone."

Isaiah 62:1-6.

By Francis C. Leupold.

Alone—what a sadness there is to that word and what a condition it is that we like to shun. It is seldom that we want to be alone. Of course in another sense we do at times like to be alone, just for a while so that we may gather our thoughts for something, or to think over some perplexity, but to be alone, all alone, is truly a state of sadness, and we like to think of most anything but to be alone, compulsory alone, without friends to comfort or cheer us. We feel that the only time we want to be alone is when we have to die and then only because we must die alone, and yet even then we see the dying man cling to the last moment to the hand of the pal or friend standing by.

What do we mean by the title of our topic to say that Jesus had to tread the wine-press alone.

This, of course, is a similie, for we know that Jesus was not a wine-presser, but a carpenter, but we draw this parallel because it gives us the thought of the life of toil that Jesus was destined to live and to tread alone.

Let us remember that we are here dealing with Old Testament lessons, and that our lesson is one of prophesy: then, too, let us remember that the press in which the wine was pressed was always operated by two or more people, and we can then get a better vision of our topic.

Christ was not born on a moment's notice, his coming was long told by prophets and sages for ages.

His birth was foretold as was His ministry, His trials, His service for mankind, His obedience to the will of the Father, His temptations, His fastings, His bitter tribulations, and His death, resurrection and ascension.

But, dear Leaguers, in all this He had to "tread the wine press alone," or in other words He had to live that earthly life alone. He had to do the work alone, true, He did have disciples, but they were merely assistants and not substitutes. They did in their way help Him in the work He was sent to do, but the real work, the burdens, the awful treatment, the cruel trials, the humiliation, and the accursed death, He had to bear alone.

Think of it, the Only begotten Son of God, alone in this sinful world, and never once a murmur or complaint. Think of Him without sin or guilt (for even His enemies could find no fault with Him), alone, in the grasp of a maddened and frenzied mob. Think of Him on the way to Calvary—alone. On the cross—alone. In the tomb—alone. In the wilderness, without where to lay His head—alone. When the thorns brought forth the precious blood from His head—he was alone. When the nails pierced His hands and feet (those hands and feet whose every act was for the masses)—He was alone.

But, dear Leaguer, are you willing that He shall still be alone? When He comes into His house on Sunday and you are not there—He is alone. When He visits the poor, the sick, the distressed, the sin sickened, the bereft, the blind, the fallen, the heathen, and you are not there—He is alone.

Can you afford to let Him be alone? I think not. When in your days of sorrow and trouble, when in the days of your death and when in the day of judgment, you come to Him—then do you want Him to be alone, or do you want Him to be with you.

If you, in all your sinfulness, are willing to let Him be alone, can you, when in sore distress and sadness want Him? Can you expect anything else but that He shall be alone?

No, dear Leaguer, Jesus has had to tread the wine press alone, but let it now be said of you that you will be a fellow worker. Together work, together die and together forever live.

FEBRUARY 29, 1920.

"Jesus in the Upper Room."

Mark 14:12-25.

By Francis C. Leupold.

The sacrament as instituted in that upper room is without doubt the greatest blessing that has ever come to mankind. Here first was the Lord's Supper celebrated and as we through the years at intervals partake of the Body and Blood, we are transported as it were for the time being into that upper room with the twelve.

It was the coming of the Holy days and as they prepared for this Feast of the Passover, and with reverence Christ and the faithful (?) twelve made ready for the feast: not a feast of plenty, but a feast of sacrifice, but little did those twelve know that the sacrifice was so great a sacrifice: yes, even their own Saviour and Lord.

Yes, their sacrifice was a lamb, but little did they realize that the real sacrifice was the Lamb of God.

It was a feast of the time of humility and piety and yet to Christ it was the time of bitterness, for He had to tell his beloved co-workers that one of that number would betray Him; it was the disciples feast of devotion with their King, but it proved to be the heralding of the beginning of the eleventh hour of the life of that Christ so dear and so close to them.

Read the verses of the lesson over several times, so that you may get all the beautiful thoughts in those lines and then let us apply it to our daily lives.

The disciple band has now increased and whereas it numbered twelve at the first supper, it now numbers thousands, who sit down at this feast, and there are at so many tables those to whom Christ must yet say, "There are those here who will betray me."

Dear Leaguers, it is a sad thing to think that there are those among us today, who will be constrained to come to this feast of love frequently as we celebrate it in our churches and who will then go away from that table, and betray that Saviour with whom they have supped and who has given them His Body and His Blood in this blessed sacrament.

This topic is very vital and very personal, inasmuch as it deals not with those outside the church, but those within the church, and who with their lips if not with their hearts confess the love they bear for that Christ.

Luther Leaguers as you approach your confirmation day, resolve that you will be ever faithful to that vow, and as you go to that sacrament go with a certainty that you will not be the Judas at the table; and you who have already taken that confirmation vow, resolve to renew it and to never be found wanting in your appreciation of the full significance of that blessed celebration as we see it in the body and blood of Christ.

Not only to be true and appreciative, but never to be away from the table when the feast of love is spread.

"Do this in remembrance of Me."

SOUTH DAKOTA

—Synodical Pension Fund.—At the recent meeting of the South Dakota District of the Iowa Synod the lay delegates recommended to the Synod to create a pension fund to assist retired and indigent pastors, their widows and orphans. They volunteered to raise the sum of $500,000 for this purpose. Professors and teachers and their widows and orphans are also to receive aid.

JUNIOR TOPICS

FEBRUARY 1, 1920.

(Missionary.)

"How They Found the Light."

By Brenda L. Mehlhouse.

(The material for this topic will be found in the Junior book, "Mook," and in the Junior Quarterly, which provides for lessons for three grades, divided according to age. There may also be obtained postcard invitations which can be used to announce the first meeting of January, February and March. This material can be procured from the office of the Luther League, 846 Drexel Bldg., Philadelphia, Pa. The programs have been prepared by the Literature Committee of the Women's Missionary Society of the United Lutheran Church in America.)

PROGRAM.

1. Topic—"How They Found the Light."
2. Opening Song—"Jesus the Light of the World."
3. Prayer—(Topics given in third grade lesson, Junior Quarterly.)
4. Scripture Lesson—Psalm 27:14; Matt. 7:7, 8.
5. Comment—(God wants us to cultivate patience. We do not want to live in too great a rush, but wait on the Lord and give Him a chance to speak to us.)
6. Quiz—(Junior Quarterly). (a) Names of our Chinese friends. (b) A few interesting facts about them.
7. Impersonation—(Second grade lessons, Junior Quarterly).
8. To those under nine years have the lesson story told. (Junior Quarterly.)
9. Reassemble. (After the grades have had their lessons.)
10. Sentence Prayers.
11. Offering.
12. Minutes of last meeting read and approved.
13. Roll call. (Respond with a verse of Scripture beginning with B.)
14. Old business. New business.
15. Song.
16. Closing Prayer. "God be merciful unto us and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations. Amen."

Invitation for the Meeting—"Who is my neighbor? Come and see, Plum Blossom's granny it may be."

Poster—Picture of Chinese children drawn in blue on card, verse, "Children in blue and what they do, At our Junior meeting we'll show to you."

Flag of the Chinese Republic—"The Chinese flag is a rainbow gay, Each color heralding a glad new day, The strip of red Han's blood so pure, And yellow next for Manchu lore; While blue comes now for Mongolia true, And white does guard Tibet's closed door; There is one stripe more, the goodly black, Which proud Chinese Turkestan doth proudly lack."

Have you been busy on your scrap books? Do not neglect this part of the work. Have a large map of China, or better, a globe so the Juniors may get a clear conception of the country about which they are studying and may know its exact location. The third grade should be especially interested in this work.

Have you planned for a Junior Mission Study Class? During the Lenten season you might profitably spend one evening a week with the Juniors and give a more complete reading of "Mook" or "Called to the Colors."

FEBRUARY 8, 1920.

"The Church Is for the Children."

By Rev. Arthur T. Michler.

Scripture Lesson—Acts 2:37-47.

Parallel Readings—Col. 1:18; Acts 20:28; Rev. 1:1-7; 8-11.

Memory Passage—Matt. 16:18.

The Church—Most everybody will say that the Church is all right and is doing a great work. Very few would like to see the Church taken away; for they know very well that if it was removed, it would ruin the place where people live. So then people will say—The Church is all right.

But what do Christian people say about the Church? They say that the Church is very necessary and that people cannot do without it. This statement is true because Jesus taught it. The Christian Church is so necessary that if it was not in the world, every body and every thing would be worse than at present.

Jesus and the Church—The Christian Church is here because Jesus began it. He said—"The gates of Hell shall not prevail against it." The Church is here to stay. It will never be overthrown. People may not like the Church or never go to it, but there will always be some who love the Lord and will go to Church. The Church is here then to save the world and this naturally includes the children.

Jesus and the Children—All of you remember that Jesus took up the children in His arms and blessed them. He said—"Suffer the little children to come unto me." This showed that Jesus loves the children and since this is so, He certainly wants them to benefit from His works just as well as the older ones.

Then, too, we must remember that since baptism is the means by which the Holy Spirit comes into the heart and makes it new and thus makes of the one baptized a member of the Church, all baptized children are members of God's Kingdom. They enjoy the blessings of Jesus' work and must be a member of the Christian Church.

The Church and the Children—The Church then is composed of children as well as of adults. But how many children of the average congregation are seen attending the services of God's House as well as going to Sunday school? How many Junior Leaguers are attending Church services every Sunday? The Church is for the children. Let us get that thought firmly fixed in our minds. Jesus made the Church for the children, for His love is just as strong for them now as when He was upon earth. How many Juniors will determine to go regularly to Church as well as to Sunday school?

For the Leader—Points of contact. The house you live in is for you as well as for your parents. If you get sick the doctor comes to help you. We do not wait until you are grown up to educate you, neither does the Church.

FEBRUARY 15, 1920.

"Our Daily Thoughts."

By Rev. Arthur T. Michler.

Scripture Reading—Psalm I.

Parallel Readings—Ps. 94:11; Is. 55:6-7; 8-9; Ps. 139:23-24.

Memory Text—Prov. 4:23.

Thoughts—This word may seem to be a very strange one for Juniors but if we look a little closer we will find that it is not so strange a word after all. We are old enough, I am sure, to understand that every time we talk our mind thinks. We cannot help it. Then, too, very often our minds think when we do not talk. If we try to make our minds stop working we will find it a very hard thing to do. And when we are young like Juniors our minds work quite fast.

People who have nice thoughts usually say nice things. That is why so much has been written in books that all want to read sometime. The printers do not want to put into books things that are not nice. So then if some people do not think right and want to write such things, the printers will not print them because nobody would buy such ugly things to read.

The Thoughts of Jesus—Do you suppose Jesus had thoughts? Oh, yes, and they were the most beautiful the world has ever read about. He tells us how much better it is to give. He tells us if we would be happy we should love God and our parents and other people. Then He tells us not to be selfish, to be honest and tell the truth. If Jesus had not these beautiful thoughts He would not have spoken of them nor lived such a great life.

Our Thoughts—Now all of us have thoughts. As was said before we cannot help have them because our minds are very active. But the question is—What kind of thoughts do we have? Because of our sin, because of Satan's work and because of what we see and hear we can have ugly thoughts instead of right thoughts. Which of the two kinds do we want to have?

Our Daily Thoughts—It is very important that we try to have the right kind of thoughts every day and not only once in a while. The Bible tells us that our future will be what we constantly think about every day. In order to have the kind of thoughts that God wants us to have, let us read the Bible every day. If we cannot read then mother or father ought to read to us. If we will think of the good and nice things every day and then see how happy we can make others we will be doing a great work for the Lord Jesus Christ, Who loves us so and did so much for us.

For the Leader—Points of contact. When you came to the meeting, did you think about it? When you went to school did you think about your lessons? Did you ever wonder how you could please your parents or friends? When you think of your parents or teachers, is it with nice thoughts or unpleasant ones?

FEBRUARY 22, 1920.

Why We Keep Lent.

By Ida H. Zinser.

Scripture Lesson—Joel 2:12-15.

Lent is the time for Christians to fast, and pray and repent. The followers of the Blessed Lord Jesus keep Lent as the time to remember especially His sufferings and death.

God's people of old came at the sound of the trumpet to fast—we come at the call of the Church to keep our Lent.

Memory Verse—Psalm 51:10.

Parallel Readings—St. Matthew 6:16-18. St. Matthew 4:1-11. Isaiah 58:1-12.

Aim—We should emphasize the real meaning of a fast; the rending of our hearts and not our garments, the dealing bread to the hungry, the lifting of burdens. We should remember that the sufferings and death of Jesus were His great sacrifice for us—and we should be willing to give ourselves—our time, our gifts, our prayers—for others.

Lesson Developed—In the early Christian Church Wednesday and Friday of every week were set apart as fast days to remember the sufferings of Jesus. Then Good Friday was set apart to remember His death—but by and by this one day seemed such a short time to set apart so the time of special prayer and fasting was fixed for forty days—the number of days that our Blessed Master had fasted in the wilderness.

What can we Juniors do to keep our Lent? One thing we must not neglect—that is attendance at every service in the Church—if we can possibly get there.

Let us pray more every day. At morning—at noon-time—at evening—let us each one take some special object or person to our Heavenly Father in prayer—one of our mission hospitals, or schools, or orphan homes. Pray for some teacher or doctor by name.

Let us as a Junior League make a real self-denial offering, giving till we really feel it, for some needy cause.

Let us give some extra time to the study of His Holy Word—reading a few more verses each day than usual. A great man once said, "Make Lent one longer Sunday."

We will keep Lent, but remember this—all our fine keeping of this season with the many extra things we may do for our Church, will not count anything with God, or make us any better Christian boys and girls if we forget the services of God's House, our prayers, and our offerings when Lent is past. You know what the prophet said about those who "wait on the Lord"—"they shall mount up with wings as eagles—they shall run and not be weary—they shall walk and not faint."

Let us wait on the Lord this Lenten season and so we will get strength for all the days that follow.

FEBRUARY 29, 1920.

Jesus Helps the Tempted.

Hebrews 4:14-16.

By Ida H. Zinser.

Jesus will help us when we are tempted, for He Himself suffered being tempted, and knows what strength we need to conquer the evil one.

Memory Verse—Hebrews 2:18.

Parallel Readings—St. Luke 22:28, St. James 1:2-4, St. Luke 11:21-26, St. Luke 4:1-14.

Lesson Developed—One day Jesus was hungry, then Satan told Him to turn the stones into bread—He knew that He could do that—But Christ knew that He was to fast those days. Satan knows so well just when we are most likely to do the thing he asks. Jesus didn't want a worldly kingdom, but He did want all the people in the world to come to God through Him, so Satan says "Fall down and worship me and I'll give you all the kingdoms of the world," and that would mean the people. The heart of Jesus did long for the souls of men, but He wouldn't take them that way.

Satan doesn't wait until we are grown up to tempt us. We Juniors must be on our guard continually. We are tempted not only to do really wrong things but temptation comes to us in other ways.

We are tempted to be discouraged in our work, perhaps we think our part in our Junior League is not counting for much—that is the evil one whispering in our ear—ask Jesus to help you. He will—and then you will not give up your part. Don't run away from temptation—that is weak—but say no—and keep right on though the evil one asks you again and again to do his bidding.

What is the hardest word in the world to say? When we want to do wrong, it is the hardest thing to say no, and resist that temptation. That little word of two letters is the hardest word in the English—or any—language to say. Jack was going to school one morning, and he passed a Chinese restaurant. He looked at the queer Chinese characters on the sign in the window, and he couldn't read a single one, much less pronounce them. When the teacher called the roll that morning he wondered how she could pronounce all the names, for there were ever so many Polish and Italian and other foreign children in that room. Salamonte, Cosenza, Stokanosky, Czeschancephalous—he wondered how she could say them all! He couldn't say them. On the way home with a crowd of the boys he passed a fruit store. "Come, let's take an apple," said one of the boys. And it was then that Jack knew that the hardest word of all to say is just that little word of two little letters, NO. When we are tempted to do wrong, we must say No every time, and it is Jesus who helps us to say it, if we ask Him.

COMMISSIONERS VISIT PORTO RICO

(*Continued from page 11*)

Leagues. We hope that we can continue doing the same thing in the future with your help and with the help of the Lutherans of Bayamon.

"My dear brothers have chosen me as their representative to give you, Rev. Corbé and Rev. Hankey, the most affectionate and sincere welcome to our meeting and hope and pray to the Lord this may not be the last opportunity of having you present."

MR. ROOSEVELT'S REASONS

Mr. Roosevelt gave the following reasons for going to church:

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore on Sundays go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in church. But I also know as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

WASHINGTON

—A Lutheran hospital society was recently organized in Spokane, Wash. The society is composed of members of all the Lutheran churches, and has for its aim the erection of a modern hospital and also a deaconess home where nurses may be trained.

A GREAT STUDENT CONVENTION

(*Continued from page 4*)

the World in This Generation." The slogan expresses an ideal goal that emphasizes the obligation of each generation. A "Bolshevist" minority in the convention were urgent that a change should be made in the slogan and scope of the movement. They wished to broaden out to cover the whole field of Christian activity, especially with reference to the Social Order, and proposed as a new slogan, "Christianizing the Social Order." This minority protesting that they were disappointed in the convention, that the "old stuff"—the old individual gospel message—was being stuffed down their throats, petitioned the leaders to present resolutions to the Convention on the League of Nations, the industrial situation, the peace treaty and the Mexican situation, to send to Congress and publish to the country. This insurgent group met with Drs. Mott, Speer and Eddy privately during the convention, only occasional sharp echoes of the debate creeping into the convention program. The minority failed to win their point. The leaders maintained, and in the judgment of the writer, wisely, that the Student Volunteer Movement was organized for one great definite purpose, Foreign Missions; that to distribute its energies over the whole field of Christian activity would not only create serious complications but would diffuse its power, and that the Movement's contribution to other good Christian causes would have to be through the inspiration of the individual.

On Saturday afternoon the different denominations held their sectional conferences. A large number of students met in the Swedish Lutheran Church and heard the needs of the Lutheran mission fields presented by Lutheran missionaries. Dr. Wolf, general secretary of the United Church Foreign Mission Board, presided. The secretaries of the Board of Education spoke. There were 276 students present out of a probable Lutheran convention registration of 400. Thirty Lutheran theological seminary students from Hamma, Gettysburg, Chicago, Mt. Airy, Pacific, Midland and the Scandinavian schools enjoyed a luncheon together and speeches by Drs. Gerberding and C. S. Bauslin.

A very fine and complete exhibit of missionary literature, charts, slides and educational material also added to the value of the convention.

In its organization and administration the convention was almost perfect. There was the usual emphasis upon intercessory prayer, the suppression of applause and the quick advantage taken of psychological moments that characterize a Mott-conducted program. There were no Lutherans to my knowledge on the program, but there were other denominations also unrepresented. It was, as was pointed out, a "Reformed" convention. Honor to whom honor is due. It was a perfect power house for the generation of spiritual energy for Christ's kingdom, and as such deserves and receives our whole-hearted admiration and praise. May our American Lutheran Zion, sharing in the fellowship and blessings of such an occasion, so develop a larger intersynodical co-operation and a talented leadership as will command an influence in the future Christian life of America commensurate with her numerical strength and evangelical heritage.

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THE OLD-FASHIONED DIPPER

Will you please say something about the old-fashioned dipper? A friend has one in her kitchen and offers it to callers who ask for a drink, although her whole family are sickly and several have died of consumption. If one drinks from a dipper from which a girl with tonsillitis has just taken a drink, is there not danger?

Mrs. C. H. A.

The old battered dipper, the much-dented dipper, the long-serving dipper that hangs o'er the sink may carry rhinitis or mayhap bronchitis and eke tonsillitis along with your drink. 'Tis really appalling how neighbors go calling without taking some thing from which they can drink. If seized in emergency with thirst of such urgency, don't bother your hostess, go drink from the sink.—*Chicago Daily News.*

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